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THE
CHRISTIAN ALPHABET.

THE
CHRISTIAN ALPHABET:

CONSISTING OF

- I. AN EVIDENCE OF GENUINE CHRISTIANITY ;
- II. ITS EVER UNCHANGEABLE IDENTITY ; IN FINE,
- III. ITS RESEMBLANCE WITH THE HUMAN FRAME.

TOGETHER WITH

AN APPENDIX,

Pointing out the Means of effecting the necessary
PEACE OF CHRISTENDOM.

THE WHOLE ILLUSTRATED BY A

Scriptural, Traditional, and Ocular Demonstration of
The Church.

By ANDRONICUS M'CARTAN, M. D.

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Practical and Theoretical Treatise on the Croup, Fellow of the
Medical Society of London, and one of the Physicians
appointed by the Royal Jennerian Society.

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The nation and kingdom that will not serve
thee
shall perish : yes, those nations shall be utterly wasted. Isa. lx. 12.

LONDON:

PRINTED AND PUBLISHED BY

KEATING, BROWN, AND KEATING, No. 38, DUKE-STREET, GROSVENOR-SQUARE.

Sold also by DULAU and Co. Soho-Square; FAULDER, New Bond-Street; MURRAY, Fleet-Street; CALLOW, Crown-Court, Soho; and at the Author's, No. 4, High-Street, Bloomsbury; by COYNE, Dublin; HALY, Cork; RAMSAY and BIRNIE, Waterford; and REYNOLDS, Kilkenny.

1811.



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ADVERTISEMENT.

THE Editor of the following considerations is not a divine; he therefore has no claim whatever to theological exactness; but only to common sense, to a sense of rational duty towards the Religion evidently established and preserved by God, if we can depend upon the united testimonies of scripture, tradition and facts, or, in other words, if any thing be certain.

He has added to every scriptural quotation and to every other sentence a letter or a number, to make the references to each of them both easier and shorter. The reader is requested to attend to every one of those references at the first perusal of this sheet, and to omit them on a second reading.

By so doing he will most easily be convinced, 1st, of the nicety, 2d, of the consistency of genuine Christianity.

But what could induce the editor to publish any thing on a subject foreign to his medical profession, particularly in a language and country which are not his own, although he be a British subject? The certainty,

I. That, since Christianity is intended to save mankind, no man should be a stranger to Christianity.

II. That common sense must be the same in all countries and tongues.

III. That wheresoever any one is allowed to write against, any one should be allowed to write for, Christianity.

IV. That Christianity, intended to make us happy in the life to come, is also in this the best remedy against the greatest part of moral, physical, and political evils.

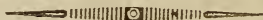
V. That a physician ought to be still more fond of humanity and justice, than of nature. "Medicus vir bonus, naturæ peritus," says Quintilian.

VI. That in fine, all pretexts for disabling of their birth-rights, not only a respectable minority in England and Scotland, but the most decided majority of Catholics in Ireland, must be at an end, were it universally known that they continue Catholic, and refuse to become conformists or Dissenters, only to comply with this divine law :

IT IS BETTER TO OBEY GOD THAN MEN, Acts v. 25.

As, however, the very conviction of this fact is an effect, or beginning of Faith, and Faith is a heavenly gift, let us, therefore, first pray for it to the Supreme Giver of all good gifts.

INTRODUCTION.



“ *Almighty and Eternal God, Father of mercy, Sa-
 “ viour of mankind, I humbly entreat thee by thy sove-
 “ reign Goodness to enlighten my mind and to touch my
 “ heart, that by true faith, hope, and charity, I may live and
 “ die in the true religion of Jesus Christ. I am sure, that
 “ as there is but one true God, so there can be but one
 “ true faith, one religion, one way of salvation, and that
 “ every other way which is opposite to this, can only lead
 “ to endless misery. It is this faith, O my God, which I
 “ earnestly desire to embrace, in order to save my soul.
 “ I protest, therefore, before thy divine Majesty, and I de-
 “ clare by all thy divine attributes, that I will follow that
 “ religion which thou shalt shew me to be true, and that I
 “ will abandon, at whatever cost, that in which I shall
 “ discover error and falsehood. I do not deserve, it is
 “ true, this favour, on account of my sins, for which I have
 “ a profound sorrow, because they offend a God so good, so
 “ great, so holy, and worthy of my love; but what I do
 “ not deserve I hope to obtain from thy infinite mercy,
 “ and I conjure thee to grant, through the merits of the
 “ precious blood which was shed for us poor sinners by thy
 “ begotten Son Jesus Christ. Amen.”*

FIRST PART.

THE

EVIDENCE OF GENUINE

CHRISTIANITY, OR REVELATION.

FAITH IS THE EVIDENCE OF THINGS NOT SEEN. HEB. IX. 1.

N. B. The Numbers and Letters at the Top and in the Middle of each Page indicate the Paragraphs or Texts which it contains.

CHAP. I.

DIVINITY OF THE CHRISTIAN LAWGIVER AND LAW.

Mentita est iniquitas sibi. Psal. xxvi. 12. vulg.

1. Let J. J. Rousseau himself, that most inveterate enemy to revelation, prove its divine truth in a manner worthy of his literary reputation.

2. *Ubi bene, nemo melius: ubi male, nemo pejus.*

3. "The holiness of the gospel," says he in his *Emile*, "The holiness of the Gospel strikes me to the very heart. —Behold the books of philosophers: with all their shew, how insignificant do they appear compared with this!"

4. "Is it possible for a book at once so sublime and so simple to be the work of a man? Is it possible for the person whose history it relates to be a mere man? Is there any thing in it of an enthusiast or of a sectary? What meekness! what purity of morals! what graceful interest in his instructions! what elevation in his maxims! what deep wisdom in his discourses! what presence of mind, what wit, what exactness in his answers! what an empire over his own passions!"

5. "Where is the man, where is even the sage, who can act, suffer, and die without weakness or ostentation?"

6. "When Plato portrays his imaginary sage loaded with all the shame of crime, yet worthy of all the rewards of virtue, he gives the true picture of Jesus-Christ. The likeness is so perfectly striking, that all the Fathers did acknowledge it, and that there can be no mistake about it."

7. "Socrates dying without either pain or ignominy, easily supported his character to the end; and if this easy death had not crowned his life, it might be questioned whether Socrates, with all his wit, was any thing more than a sophist. He invented, they say, moral philosophy: but others had previously practised it; he only said what they had done, he only lectured on the examples of others. Aristides had been just before Socrates came to say what justice

is. Leonidas had laid down his life for his country, before Socrates taught it a duty to love one's native land. Sparta had been sober, before Socrates praised sobriety. Before he had defined virtue, virtuous men had filled Greece. But where among his countrymen could Jesus learn that sublime and pure morality, of which he stood alone both the pattern and teacher?"

8. "The death of Socrates, who moralizes quietly with his friends, is the happiest which can be wished for: that of Jesus expiring in tortures, mocked and cursed by a whole nation, is the most horrid which can be dreaded."

9. "Socrates taking the poisoned cup from the hand of a man in tears, blessed him; Jesus, in the midst of the most frightful of executions, offered up prayers for his own executioners. . . . Yes: if the life and death of Socrates be those of a sage, the life and death of Jesus-Christ must be those of a God ——"

10. "Shall we say now that the Gospel is a mere invention? No, nothing in it has the likeness of invention: and the deeds of Socrates, which no one doubts, are much less certified than the deeds of Jesus-Christ. In fact, it is only removing, but, by no means, answering the difficulty. For it would be much more impossible to conceive how several persons could have agreed in making this book, than how one should have been its subject."

11. "Never could Jewish writers find either such an harmony or morality. In fine, the Gospel carries with it such marks of truth, so very great, so very striking, and so perfectly out of the power of imitation, that its inventor would be much more astonishing than its hero."

12. But if no Jewish writers could find the harmony of the gospel, who could find the more striking harmony of the Old and New Testament?

13. *Of the Old Testament*, admitted not only by the Christians of every denomination as ever held divinely inspired, but even by the Jews, although it openly contradicts their pertinacious disbelief of the spiritual kingdom of Christ being as yet established.

14. *Of the New Testament*, ever admitted as the authentic word of God, not only by all the churches of the Catholic universe, but by their adversaries, the Protestants for instance, in spite of its opposition to their fundamental supposition, that a few centuries after the propagation of the gospel "All Christendom were at once drowned in abominat

Idolatry," (Homily on the Peril of Idolatry, approved by the 35th of the 39 articles, part iii.); a system contradicted in almost every page of the Protestant Bible itself, as we are going to see.

CHAP. II.

SCRIPTURE.

Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv. 35.

A. Moreover I will make a covenant of peace with them. It shall be an EVERLASTING COVENANT with them, and I will place them and multiply them, and will SET MY SANCTUARY IN THE MIDST OF THEM FOR EVERMORE. Ezek. xxxvii. 26. (14.)

B. The Redeemer shall come to Zion——As for me, this is my covenant with them, A, saith the Lord, my Spirit which is upon thee, and my Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isa. lix. 20, 21.

C. To the LAW and to the TESTIMONY: if they speak not according to this word, it is because there is no light in them. Isa. viii. 20.

D. An HIGH-WAY shall be there, and a way, and it shall be called THE WAY OF HOLINESS; *the unclean shall not pass over it*; but it shall be for those: the way-faring MEN, THOUGH FOOLS, SHALL NOT ERR THEREIN. Isa. xxxv. 8.

E. There is a way that seemeth right unto a man, but the ends thereof are the ways of death. Prov. xvi. 25.—Thy testimonies are very sure, holiness becometh thine house, O Lord, for ever. Ps. xciii. 5.—There must be also heresies among you, that they which are approved, may be made manifest. 1 Cor. xi. 19.—Jesus-Christ, the same yesterday, to-day, and for ever. Heb. xiii. 8.—The Lord added to the Church daily such as should be saved. Acts xi. 47. (14.)

F. One Lord, one faith, one baptism. Eph. iv. 5.—Without faith it is impossible to please God. Heb. xi. 6.—Faith is the evidence of things not seen. Heb. xi. 1. (14.)

G. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH. (E.) 1 Tim. iii. 15.—The na-

tion and kingdom that will not serve THEE (*her*), A, shall perish, yea those nations shall be utterly wasted. Isa. lx. 12. *on the Church.* (14.)

H. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in *righteousness*. C. 2 Tim. iii. 16. *However,*

I. *In St. Paul's Epistles* There are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2 Pet. iii. 16.

J. No prophecy of the scripture is of any PRIVATE INTERPRETATION. 2 Pet. i. 20.

K. Remove not the ancient land-mark which thy fathers have set. Prov. xxii. 28.

L. Why do ye also transgress the commandment of God by YOUR tradition? Mat. xv. 3.

M. Brethren stand fast, and hold the traditions which ye have been taught by WORD, or OUR epistle. 2 Thess. ii. 15.

N. Though we, or an angel from heaven, preach any other gospel unto you than that which WE HAVE PREACHED unto you, let him be accursed. Gal. i. 8.

O. Ye are OUR epistle written in our heart, known and read OF ALL MEN, for as much as ye are manifestly declared to be the epistle of Christ ministered by us, *written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.* 2 Cor. iii. 3. and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Eph. ii. 20. (14.)

P. He (God) gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in THE UNITY OF THE FAITH and of the knowledge of the Son of Man; E, that we henceforth be no more children, tossed to and fro with every wind of doctrine by the slight of men and cunning craftiness, whereby they lie in wait to deceive. Eph. iv. 11—14.—How shall they preach unless they be sent? Rom. x. 15.—Let them alone, they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matt. xv. 14. (14.)

Q. Then said Jesus to them, (the apostles) as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye

the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John xx. 21-23.

R. Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not, shall be damned. Mark xvi. 15, 16.

S. All power is given unto me in heaven and on earth. Go ye, Q, therefore, and teach ALL NATIONS, . . . teaching them to observe ALL THINGS whatsoever I have COMMANDED you: and lo! I am with you ALWAYS, B. even UNTO THE END OF THE WORLD. Matt. xxviii. 18-20.—Ye are the light of the world, R. A city that is set on a hill cannot be hid. Matt. v. 14. (14.)

T. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. Q. Luke x. 16.—I will pray the Father, and he will give you another comforter, that he may abide with you for ever, even THE SPIRIT OF TRUTH. John xiv. 16.—When he, THE SPIRIT OF TRUTH, is come, he will guide you into all truths. John xvi. 13.—Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the Church of God, which he has purchased with his own blood. Acts xx. 28. (14.)

U. We are of God, Q—T: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the *Spirit of Truth* and the *spirit of error*. 1 John iv. 6.—Being assembled with one accord . . . it seemed good to the Holy Ghost and to us. Acts xv. 25-28. (14.)

V. If he neglect to hear the Church, G, T, let him be unto thee as an heathen man and a publican. Mat. xviii. 17.

W. Other sheep I have, which are not of this fold, V, them also I must bring, and they shall hear my voice, T. . . . and there shall be ONE FOLD, and ONE SHEPHERD. John x. 16. (14.)

X. Simon . . . feed my lambs . . . feed my lambs . . . feed my SHEEP, W. John xxi. 15-17.—Behold the chief priest is over you in all matters of the Lord. 2 Chron. xix. 11.

Y. Behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that THY FAITH FAIL NOT; and when thou art converted, strengthen thy brethren. Luke xxii. 31, 32. (14.)

Z. I will give unto thee the keys of the kingdom of

heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Y. Mat. xvi. 19. (14.)

a. THOU shalt be called CEPHAS, (or PETER), which is *by interpretation* A STONE. John i. 42.—THOU art PETER, and upon THIS ROCK will I build my Church, G, V, W. and the gates of hell shall not prevail against it D. Mat. xvi. 18.—it fell not; for it was founded upon a rock. Matt. vii. 25. (14.)

b. Of the twelve apostles . . . THE FIRST Simon, who is called Peter, Matt. x. 2.—when there had been much disputing, rose up and said: Men and brethren, you know how that GOD MADE CHOICE AMONG US; that the Gentiles by MY MOUTH should hear the word of the gospel and believe. S. Acts xv. 7. (14.)

c. And there are also many other things which Jesus did, the which if they were written every one, I suppose the whole world could not contain the books that should be written. John xxi. 25.

CHAP. III.

TRADITION.

Now we command you, brethren, in the Name of Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the Tradition which he received of us. E. 2 Thess. iii. 6.

15. For the accuracy of the previous scriptural quotations, (chap. ii. A, B, C, &c. to which we are going constantly to refer the reader) we appeal even to a Protestant Bible, that of Cambridge edition of 1802.

16. Likewise for the conformity of the following inferences from those scriptural quotations (15) with Universal Tradition and Catholic Faith, we appeal to any of the holy Fathers, to the three Creeds equally admitted by the Catholic and Protestant communions, (namely, the Apostolic, Nicene, and Athanasian Creeds) and to the doctrine spread in any of the innumerable Catholic Catechisms ever published and approved in any of the numerous districts of the Catholic Universe, or to the belief of any well instructed Catholic youth even twelve years old, in any spot of the earth.

17. From this unvarying uniformity and manifest unanimity (16) every logical mind must conclude ;

18. That universal Tradition is the true spirit of scripture, the unwritten word of God.

19. That Catholic Faith is the universal notoriety of Universal Tradition, and consequently of the spirit of scripture. (18.)

20. That universal Tradition and Catholic Faith are the evidence and standard of the Revelation. (18, 19.)

21. Not only (20) on account of the divine promises made to the Mother Church for ever, A, B, S, T, a. but because as, besides the dead letter of the British constitution, for instance, its living spirit, and the publicity of this spirit, remains in the unanimous consent of the British juriconsults and nation ; much more certainly, besides the letter of the Bible, its spirit, and the universal notoriety of this spirit, must remain in the uniformity of Universal Tradition and Catholic Faith in all ages and places.

22. I said *much more certainly* ; for if it should be a folly to question facts authenticated by the concurrent testimony of a whole nation, what greater folly must it be to doubt the unanimous testimony of all the nations composing the Universal Church, respecting the facts of such and such tenets having ever been held as of Apostolical Tradition, and consequently as revealed ?

23. This necessary, although long preamble, once well understood, no consistent man will object to rely on the following inferences from the Bible, not only as upon its obvious, but as upon its authentional meaning ; thus as upon truths both scriptural and traditional : *truths* consequently warranted by the testimony of God and men. . . Nothing, therefore, can be more credible than the Catholic Faith, let its tenets be as mysterious, and consequently as much above human comprehension as needs to be the heavenly subject of a meritorious belief. So far the Catholic “ Faith is the evidence of things not seen ! ” F. *Evidence* on account of its notoriety in all times and places, *of things not seen*, because they are incomprehensible and supernatural.

24. The New Testament, as the EVERLASTING COVENANT of God, A, must be absolute and immutable in its meaning, or spirit. B.

25. Of all laws, however, Scripture would be the most changeable and uncertain, were not its sense fixed by uni-

versal testimony. C, and this tradition authenticated by competent and undeniable authority. G, T, M.

26. Scripture alone, therefore, cannot be the standing rule of faith for mankind. Because, I. a very small proportion of the words of Jesus Christ were ever written, c, and not a syllable thereof before his disciples had propagated his entirely oral doctrine "to the end of the earth." II. It is not every body that can read. D. III. Without tradition it is impossible for any one to know what part of Scripture be canonical. C. IV. Men *un'earned and unstable wrest even canonical scripture to their own destruction.* I.

27. Scripture, therefore, to have just authority, must rest on undisputable tradition. C.

28. It must not rest on particular tradition therefore, which is not less excluded by holy writ, L, than private interpretation of the Scripture. J.

29. But it must rest on universal, apostolical, unchangeable tradition, to which we are commanded in the Bible to adhere as much, as to Scripture itself. M, N, O, B.

30. *On Tradition*, I say, supported by the writings of the holy Fathers, K, and whenever doubted any where, authenticated by the General Councils of the teaching Church. G, S, V.

31. By *General Councils*, not only morally infallible respecting the fact of the actual tradition, or faith professed in every district of the Universal Church, but the reputed oracles of the Holy Ghost thereon, since this apostolical decree: "It seemed good unto the Holy Ghost and to us," and these articles of the apostles creed: "I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints." S—Y.

32. Behold the divinely appointed teaching Church, or Peter's and the apostolical succession, set *even to the end of the world*, S, as *a way to a high-way*, D, along the universal tradition to keep it straight in parallel and leading to holiness! and as "watchmen, which shall never hold their peace day nor night!" Isa. lxii. 6.

33. So far true Christianity must be the written and unwritten word of God which *never departed* from the Church of the living God, the pillar and ground of the truth. A, B, C, M, O, P.

34. The original Christian Church, therefore, must be perpetual, A. universal, A. S. visible, R—T. and orthodox, B, in a word, Catholic. S.

35. Perpetual and orthodox, as the unalienable supporter of the everlasting truth of God; universal and visible, because "God willeth all men to be saved, and come to the knowledge of the truth," F. and consequently to the knowledge of the pillar and ground of the truth. G, V.

36. But what Christian church can prove her perpetuity, universality, visibility, and orthodoxy, by reason, (35) scripture, and by the facts of her duration, propagation, pontificates, and the variations of her deserters forfeiting, not *reforming* her perpetual, universal, authentic, and thus unchangeable faith? None but the Mother-Church—which is the Roman Catholic. A—D, Q—Z. a.

CHAP. IV.

FACTS.

They have Moses and the prophets, (32) let them hear them.
Luke xvi. 29.

37. The Roman Catholic Church is really the Mother-Church, because she parted from no other, and from her parted every other persuasion. Hence Simon the Sorcerer, baptized by St. Peter, first Bishop of Rome, was once a convert, Arius a Priest, Luther a Monk, Calvin a Canon, Zuinglius an Arch-priest, Henry the VIII. a Defender of the Roman-Catholic Church!!! The Roman-Catholic Church, therefore, is the one, holy, catholic, and apostolic Church of Jesus-Christ.

38. ONE, by the unity of her faith, and communion all over the world with the *one* head pastor, appointed by Jesus-Christ to feed his *one* fold. F, W, X.

39. HOLY, by the holiness of her author Jesus-Christ, of his doctrine, and of her members, either sanctified or actually possessing every means of sanctification, in the SANCTUARY of God for EVERMORE. A, B, E, U.

40. CATHOLIC, or eminently universal, by a three-fold universality, of time, of place, and of doctrine: professing the belief and practice of all and every point of it always and every where essential. S.

41. APOSTOLIC, for having received her scripture, tradition, ordination, and mission M—X. from the apostolical

succession ever in communion with the Roman Apostolic See, intrusted in the person of Peter by Christ himself, not only with *the keys* of his eternal kingdom, but with the propagation of his divine Religion, to this day thro' the whole world. Z—b.

42. For his divine and consequently infallible promises to his perpetual, universal, visible, and orthodox Mother-Church, A, B, S, a. to his apostles in general, Q—U. and more particularly to the first of them, Peter, *her visible rock*, W—b, and their support were intended "*from henceforth and for ever*," B. and "*even to the end of the world*," and consequently to their succession for ever. S. (32.)

43. *To the end of the world* therefore hearing Peter's and the apostolical succession will be hearing Jesus-Christ himself, T, or, in other words, the Roman-Catholic doctrine will ever be the infallible test, M—S, a. of the irreformable doctrine of Jesus-Christ.

44. *Infallible test* on account, I. of the physical impossibility of changing universal tradition. M—P. II. of the moral impossibility of ever persuading the universal body of Catholics spread in every part of the globe, and unanimous in reprobating dogmatical innovation, N, that they do, or must profess, what they never did. III. Of the metaphysical impossibility of foisting error into the "*sanctuary of God for ever more*," A, into his Mother-Church, warranted by him proof against the power of darkness, D. a. and for ever unalienable from his spirit and words, B, and from his daily assistance. S.

45. Hence if any one point of the Roman-Catholic doctrine had not ever been, at least implicitly, an integral part of the whole Christian, or Catholic Belief, ever since its apostolical propagation, it would have been even more impossible to foist it therein, than now to persuade all the Protestants, for instance, that they ever did reverence the seven sacraments, practised both in the Greek and Latin Church, as so many institutions of God, handed down by, and from, his very apostles. (33.)

46. The truth of the Roman Catholic faith, therefore, rests on the greatest possible certainty; (44) N. nothing therefore could be more groundless than its Reformation. In fine, *Reformation* is a solecism.

47. This accounts for the inconsistency of the *reformers*, who received from the Mother-Church the Bible, hitherto intrusted in the hands of her Clergy alone, yet distrusted her

Tradition, warranted by the unanimous testimony and belief of the whole Christian æra and world. Before we consider in the Second Part the system of *the reformers*, let us contemplate the work of God they wanted to *reform*, or rather to deform.

48. Let us understand the annexed plate of the

Concatenation and Autopsy of Christianity, intended to shew :

49. How the endless chain of truth makes the BIBLE, TRADITION, and FACTS, inseparable from genuine Christianity, “from henceforth and for ever.” B.

50. How the Church of the living God is the pillar and ground of the truth. G.

51. The Pillar of Truth, or maintainer of the written and unwritten word of God, namely, of the BIBLE and TRADITION, supported by the writings of the HOLY FATHERS and the *general consent* of the Apostolical Succession. The Ground of Truth, as grounded *visibly* upon PETER as upon a ROCK, and *invisibly* on JESUS CHRIST, THE FOUNDATION OF THE APOSTLES AND PROPHETS.

52. Peter is the rock of the Mother Church, because, as every part of a column must rest on its basis, so every true Christian must rest on the permanent Faith, Succession, and Ministry, in a word, Communion of PETER, and thro’ him, on JESUS CHRIST himself, the divine Founder of the original Christian Church. a. (42—45.)

53. JESUS CHRIST, “alpha and omega, the beginning and the ending of every thing,” (Rev. i. 8.) is the invisible or divine *Foundation of the Apostles and Prophets*, because he ultimately unites both the *New* and the *Old Testament*, as a corner-stone consolidates two walls.

54. The *New Testament*, represented by allegorical figures of “Peter and the eleven,” who are equal to him, respecting ordination, but inferior to him in jurisdiction, W—a.

55. The *Old Testament*, represented by symbolical figures of the four great prophets, and of the twelve lesser prophets, so called on account of their having written more or less, although they were equally the organs of the Holy Ghost.

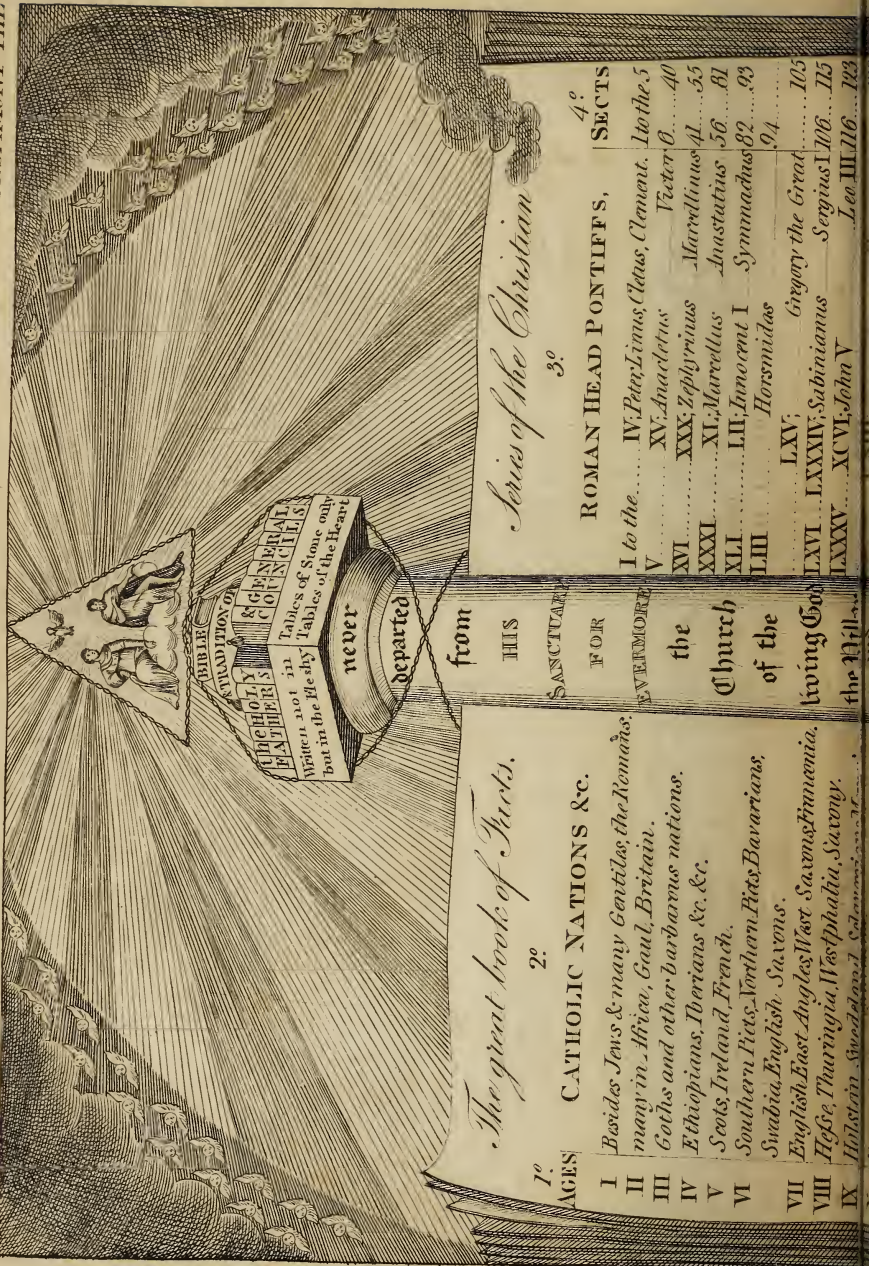
56. How, in fine, TRUTH, FAITH, HOPE, and CHARITY, resting on Jesus Christ himself, are eager to point out in THE GREAT BOOK OF FACTS, the concatenation of Christian AGES, CONVERTS, PONTIFICATES, and SECTS, in proof of the *perpetuity, universality, visibility, and ortho-*

dory of the only revealed or original Christianity : TRUTH trying ecclesiastical history in her own looking-glass : Catholic FAITH enlightening successively the whole world : HOPE trusting in the wonderful succession of the first Vicar of Christ on earth, throughout the whole Christian æra : CHARITY mourning over so many heterodoxies, perceivable even by her youngest child !!! *

57. After duly comparing together the SCRIPTURAL HARMONIES inscribed over and on THE PILLAR AND GROUND OF THE TRUTH, with the TRADITIONAL HARMONIES related under this monument, and the EVIDENCES OF FACTS contained in their great book (56), reason must either foolishly resist the united testimony of God, of men and of facts, and believe nothing, or most consistently submit to this three-fold evidence, in admitting as infallible truths the Catholic axioms which follow.

* As a child of the Editor, then not five years old, was once occasionally brought to a Protestant chapel, perceiving, I suppose, the lion and the unicorn in the room of the crucifix, or representation of our Lord crucified, he enquired of his nurse what place this was?—"A church," answered she.—"A church then of the King," said he, "not of God."

*Consideration of GOD'S Establishment,
BY AN EVERLASTING COVENANT The Spirit and words of God THE LAW & THE TESTIMONY THE*



The great book of Facts.

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1°
AGES

CATHOLIC NATIONS &c.

- I Besides Jews & many Gentiles the Romans.
- II many in Africa, Gaul, Britain.
- III Goths and other barbarous nations.
- IV Ethiopians, Iberians &c. &c.
- V Scots Ireland French.
- VI Southern Picts, Northern Picts, Bavarians, Swabia, English, Saxons.
- VII English, East Angles, West Saxons, Frisians.
- VIII Hesse, Thuringia, Westphalia, Saxony.
- IX Holstein, Sweden, &c.

Series of the Christian

3°

ROMAN HEAD PONTIFFS,

4°

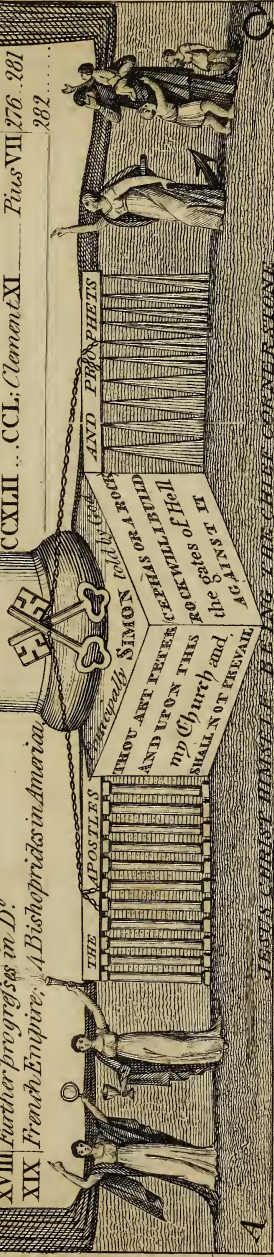
- I to the ... IV. Peter, Linus, Cletus, Clement. 1 to the 5
- V ... XV. Anacletus Victor 6 ... 40
- XVI ... XXX. Zephyrinus Marcellinus 41 ... 55
- XXXI ... XI. Marcellus Anastatus 56 ... 81
- XLI ... LIV. Innocent I Synmachus 82 ... 93
- LIII ... LIX. Hormisdas 94
- LXV ... Gregory the Great 105
- LXVI ... LXXXIV. Sabianianus Sergius 106 ... 115
- LXXXV ... XCVI. John V Leo III 116 ... 123

X Dances, Goths in Swedeland, Poles, Prussians,
Rus'sians of Tolund, Muscovites,
XI Hungarians, Norwegian Islanders,
XII Greenland, Samogitia, Rivenia,
XIII Tartars and many infidels,
XIV Lithuania, 25000 Jews & Moors,
XV The Canary islands, many in Congo & Angola
XVI Many in Malabar, Travancor, Molucca islands,
island del Moré, Japan, Bango, Arima,
Philippine islands in Asia, China, Zinquin,
Cochinchina, kingdoms of Madag, Thibet, &c.
XVII in North America, New Andalusia, Canada &c &c.
XVIII Further progresses in D:
XIX French Empire, A Bishopricks in Anturia

CXIV Theodorus II
CXXXVIII
CXXXIX CNI. Sylvester II
CLVII CLXXII Paschal II
CLXXIII CXC. Innocent III Boniface VIII
CXCI CC. Benedict XI Bonifac IX
CC I CCXIII. Innocent VII Alexander VI
CCXIV Pius III

CLXXX
CXXXI CCXL. Leo XI
CCXLII CCL. Clement XI
CXXX. Clement VIII
Innocent VII
Pius VII

OF
FOUNDATION
BUILT
UPON THE



IT FELL NOT, FOR IT WAS FOUNDED UPON A ROCK, viz:
The word & viceroy of God, left on THE ROMAN see by his constituted Vicar, Peter.
Hence the name of Roman to Peter's faith never parted from Christ's perpetual, universal,
visible & orthodox, in a word, CATHOLIC CHURCH. The Roman Catholic Religion
therefore, as lasting & extended as Christianity, as known & manifest as Rome & the
Apostles of Novatons, all forsaking, none reforming its universal tradition, stands
THE COMMUNION OF SAINTS. THE WAY OF HOLINESS. FOOLS SHALL NOT ERR THEREIN.

Catholic Axioms.

BY AN EVERLASTING COVENANT,

- I. The spirit and words of God never departed from the Church of the living God, the pillar and ground of the truth.
- II. THE LAW AND THE TESTIMONY, THE BIBLE AND TRADITION OF THE HOLY FATHERS AND GENERAL COUNCILS, written . . . not in tables of stone "*only*," but in the fleshy tables of the heart.
- III. HIS (II.) SANCTUARY FOR EVER MORE THE ROMAN CATHOLIC CHURCH, THE COMMUNION OF SAINTS . . . THE WAY OF HOLINESS . . . FOOLS SHALL NOT ERR THEREIN.
- IV. Because built (III.) upon the foundation of THE APOSTLES, (*principally SIMON told by God*,
 " Thou art *PETER*, (*CEPHAS*, or a stone)
 " And upon *THIS ROCK* will I build
 " my Church, and the gates of hell
 " shall not prevail against it") AND PROPHETS,
 JESUS-CHRIST HIMSELF BEING THE CHIEF CORNER-STONE'
 IT FELL NOT FOR IT WAS FOUNDED UPON A ROCK.
- V. THE ROCK of the Mother Church, (IV.)
the word and Vicegerency of God left on the Roman See by his constituted Vicar Peter.
- VI. Hence (V.) the name of Roman to Peter's faith never departed from Christ's perpetual, universal, visible, and orthodox, in a word, Catholic Church. B. Y. (32—36.)
- VII. The Roman Catholic Religion, therefore, as lasting and as extended as Christianity, as known as Rome, and as manifest as the apostasies of innovators, all forfeiting, none reforming its universal Tradition. (Plate 1^o. 2^o. 3^o. 4^o.)

CHAP. V.

RECAPITULATION.

I would not believe even the Gospel, were I not outweighed by the Authority of the Church, (22.) St. Augustin.

Scripture.

58. "Go and teach ALL NATIONS ALL THINGS whatsoever I commanded: and lo! I am with you ALWAYS, even to the end of the world."—"Ye are the light of the world, a city which is set upon the top of a hill cannot be hid."—"Go ye into the whole world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not, shall be damned." S. R.—"If he neglect to hear the Church, let him be like an heathen man." I. V.

59. "There must be also heresies among you, (37.) that they which are approved may be made manifest." E.

60. "One Lord, one faith."—"Without faith it is impossible to please God." F.

*Tradition.*I. *Of the Apostles.*

61. "I believe in the Holy Ghost; the holy Catholic Church; the communion of saints."

II. *Of the Apostolical Succession at Nicea.*

62. "I believe in one holy, Catholic, and Apostolical Church."

III. *Of the Holy Father Athanasius.*

63. "Whoever will be saved, before all things (58.) it is necessary that he hold the Catholic Faith: which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

Facts.

64. What is universally called the British Nation and Constitution is authentically and exclusively so. What, therefore, is universally called the Catholic Church and Faith, is authentically and exclusively so.

65. However the Roman Catholic Church and Faith are universally called the Catholic Church and Faith : so much so that now, as in the time of the just mentioned Saint Augustin, should you inquire of any member of any dissenting congregation for a Catholic oratory or catechism, he would certainly shew you a Roman Catholic Church and Catechism, and by no means his own. Nay, should you, mention his own under the name of *Catholic*, you would be misunderstood. Because new and particular persuasions have new and particular names, as, *Arianism*, *Lutheranism*, *Reformation*, or any of the 282 principal sects raised, and mostly extinct, from the days of PETER to those of his present successor. (*Plate 1° 2° 3° 4°*)

66. Thus the Roman Catholic Church and Faith are authentically and exclusively the Catholic Church and Faith. (44.)

Reason.

67. The Roman Catholic Church, therefore, (63—66), is infallibly **the one holy, Catholic, and Apostolical Church**, which to *neglect to hear* is forfeiting real Christianity. (58.)

68. The Roman Catholic Faith, therefore, is infallibly the **ONE FAITH**, *without which it is impossible to please God*. (60.)

69. The Roman Catholic Religion therefore (66, 67.) is infallibly the perpetual, universal, visible, and orthodox Religion, which *he that believeth not shall be damned*. (58—62.) —Remark, that it is not the Catholic Faith which here *damns* its disbelievers, but that it is, by the obvious sense of the Protestant Bible itself, by the sole rule of faith of the Protestants that they are *condemned*.

CHAP. VI.

CONCLUSION.

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. Luke xvi. 31.

70. In conclusion to this First Part, let us infer, as

I. THE FRENCH ENCYCLOPÆDIA,
*Edition of Neuchatel, 1765, tom. 17, page 400, Article Uni-
taire.*

71. “The Catholic, Apostolic, Roman Religion is be-

yond any doubt the only Good, the only safe, the only true Religion." (46.)

72. "But this Religion requires from its abettors the most intire submission (53—69). Whenever in this communion there is a man unquiet, of a restless disposition of mind, he first establishes himself as a judge of the truth of the tenets proposed to his belief." C.

73. "But not finding in such objects of his faith that kind of evidence which their nature is incapable of, (22, 23) he turns Protestant."

74. "However, perceiving soon the inconsistency of Protestantism (26. 46), he looks for a solution of his doubts in Socinianism. Hence he becomes Socinian."

75. "From Socinianism to Deism the distance is but trifling: there is only one step from the one to the other. This step he leaps over."

76. "But as Deism is equally inconsistent (1, 10), he insensibly runs into Pyrrhonism! (57) a most violent state, incompatible with the nature of the human mind."

77. "Accordingly he at last precipitates himself into Atheism, falling therein as of course, and in consequence of his first steps: (73.) a most dreadful situation indeed, from which it is next to impossible ever to extricate him!"

II. THE GREAT BOSSUET,

Bishop of Meaux, in his Sermon on the Unity of the Church.

78. "Rome predestined to be the chief seat of religion, S. should be on that account the fit see of St. Peter, W—b. Wherefore the eternal chair of Peter has been established and fixed at Rome. (Plate 10. 30.)

79. "It is that Roman Church, which being taught by St. Peter and his successors, is unacquainted with heresy, (43, 44, 45.) (Plate 40.)

80. "Thus the Roman Church is always a Virgin, and the Roman Faith has always been the Faith of the Church, (66.)

81. "We steadfastly believe what has been always believed, (45.) The same voice is heard every where, b. (Plate 10. 20.) and Peter resides in his successors the foundation of the faithful, (42.) It is Jesus Christ (9) who hath said: "Heaven and earth shall pass away, but my word shall not pass away."

III. THE SENTIMENTAL FENELON,

Archbishop of Cambray, in his first Pastoral Letter:

82. "Oh! Roman Church! Oh! Holy City! Oh!

dear and common country of all true Christians! V. In Jesus-Christ there is no Scythian, S. no barbarian, no Jew, no Gentile. All nations melt into one in thy bosom. W. All are fellow-citizens of "*Christian*" Rome, and "*thus*" every Catholic is a Roman. Behold the large tree planted by the hand of Jesus-Christ: every bough detached from it withers, dries up, and falls to the ground. (Plate 4^o.) Oh! Mother! every child of God is thine also. T, U. After so many centuries thou continuest fruitful, (Plate 1^o 2^o.) Oh! Spouse! thou continually bringest forth children to thy husband in all the extremities of the universe."

83. "But how is it that so many unnatural children disavow their Mother, stand up against her, (Plate 4^o.) and look upon her as upon a step-mother? How can her authority, V. which is merely spiritual, X. give them so much distrust?*

* The pretended fear of the influence of the Pope *in temporals*, chiefly in the time we live in, only betrays a want of a still less pitiable pretext to continue a palpable injustice against the Catholic part of British subjects. I. Because it is well known that the Catholic Religion and the practice of the Roman See both recommend submission to the *established authorities*. *The Catholic Religion* by this scriptural maxim: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God: *whosoever*, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom. xiii. 12. *The practice of the Roman See*, by its readiness to acknowledge any power acknowledged by the majority of other sovereigns; witness the Concordatum of 1801. —II. Because, far from invading the temporals of any princes, the Roman Court did not even attempt to defend its own territory in the beginning of the 18th century. —III. Because in the median or most Christian age, when the horror for any excommunicated person was so general and so powerful, as to make even an excommunicated king like an outlaw, the Sovereign Pontiff did make use of this common and insuperable prejudice for the benefit of both the degraded prince and his subjects.

The History of England (*Goldsmith's Abridgment*) furnishes any sensible observer with a striking proof of this assertion, in the most decried transaction ever ascribed to any of the Popes.—When King John, after a series of injustices, degradations, and usurpations of both *ecclesiastical property* and *spiritual power*, had forfeited both the estimation of his subjects and the quality of Christian, after any hope and means of preserving his crown were almost entirely vanished, he had the good sense to have recourse to the then common father of the Christian world, Pope Innocent III. a Pontiff raised from obscurity to the dignity of Supreme Head of the Universal Church through his merit only; yet so humble, modest, and disinterested, as to have sold all the plate of his palace to relieve the poor, whom he used to wait upon at table.—This truly

84. "Thus the sacred tie of unity, which should make of all nations but ONE FOLD, W. of all ministers but ONE SHEPHERD, shall now become the pretext of a deadly division. Are we arrived to those unhappy days, when the Son of Man shall scarcely find any faith on earth? Oh Church! from which Peter shall ever "strengthen his brethren," Y. let my right-hand forget itself if I ever forget thee. Let my tongue be dried up motionless in my mouth, if thou art not the chief object of my praise to the last breath of my life." . . .

learned and holy Pope, by a recantation, and an alms of a thousand silver talents to be paid yearly, as a restitution of ravished ecclesiastical properties, but under the name of a *tribute*, rescued King John from deserved excommunication, sacrilege, and political ruin, put his kingdom under the then only respected guarantee of religion, and thus spared to the British nation the dangers of tyranny, the crimes of a revolution, and the shame of a foreign invasion meditated by the French Sovereign Philip. Yet prejudiced and superficial writers do not now blush to criminate the intentions of the pious benefactor of their ancestors, so grateful for what Innocent had done, as to dignify soon after their general, Robert Fitzwater, with the title of *Marshal of the Army of God and of the Holy Church*, when he was enforcing the signing of MAGNA CHARTA.—O judicious Englishmen, what are we to think of a *Reformation* which forbids you to do justice to any one of your fellow countrymen who persevere in your former respect towards the Religion and See to which you stand indebted for being a Christian, civilized, and free nation !!!

SECOND PART.

THE
IDENTITY
OF
CHRIST'S OWN DOCTRINE,
AND PETER'S, OR THE
ROMAN CATHOLIC FAITH.

I HAVE PRAYED FOR THEE THAT THY FAITH FAIL
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Introduction to the Second Part.



The Editor (for no one should be called an Author for putting Catholic, and consequently most perpetual and universal maxims, into such order, as to make their comprehension and remembrance easier) the Editor considers the previous "EVIDENCE OF REVELATION" as a sufficient proof of "THE IDENTITY OF CHRIST'S OWN DOCTRINE, " AND PETER'S, OR THE ROMAN CATHOLIC FAITH."

Yet as the most wholesome food will not digest on a foul stomach, so the most consistent truths will rather disgust than satisfy prejudiced minds, without proper management. And as many who distrust the faculty, will sometimes take a friendly advice, as such the Editor offers a few hints on the Roman Catholic Faith, intended first for his children, and will particularly consider in the following chapters its EXCLUSIVENESS, SECURITY, IRREFORMABILITY, EXACTNESS, MIRACLES, MYSTERIES, SCRIPTURAL HARMONY, BOTH WITH THE OBVIOUS AND AUTHENTIC SENSE OF THE BIBLE, ASCERTAINMENT, INFALLIBILITY, RATIONALITY, SANCTIFICATION, DIVINITY, and consequently, ITS GROUNDLESS REFORM.

CHAP. I.

ITS EXCLUSIVENESS.

One Lord, one Faith. E.

85. There can be no effect without a cause. We meet with nothing but finite, and consequently created effects, which, of course, imply an uncreated, and consequently unlimited cause, or Almighty.

86. Now more than one Almighty cannot exist: for as many as two must be incompatible.

87. Because what cannot master every thing, or what can be mastered by any thing, is not Almighty.

88. There can be, therefore, and there must be but one Almighty, or God, whose true worship can only exist amongst the worshippers of one God, or *Monotheists*.

89. Hence Atheists, who deny his existence, are out of the question, as Deists also, denying any worship due to and required of, their Supreme Maker*.

90. Likewise *idolaters*, who pay divine worship to creatures, and Polytheists, who admit the plurality of gods.

91. Monotheists, however, are either Jew, Christian, or Mahometan, according as they admit of Deity once dwelling with men, to teach them how to know, love, and serve God, as of an event promised, realized or unfounded.

92. But the authentic fact of Jesus-Christ (10.) rising from the dead, in proof of his being not only true man but true God, establishes his doctrine, or Christianity, upon the ruin of Judaism, and to the confutation of Mahometism.

93. Christianity, therefore, properly so called, viz: Christ's own doctrine, is the revealed, or divine and consequently true religion.

* Yet they themselves expect to be beloved by their offspring, and would not be suspected of being indifferent to the gratitude of their children. "What man is there of you, whom, if his son shall ask bread, will he give him a stone? . . . If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 9. 11.

94. Now true revelation, or Christ's own doctrine, must be one, as its divine Author, and exclusive, as truth itself.

95. Hence nothing betrays more the uncertainty and untruth of any persuasion, than its *religious indifference*, called however *liberality* by the best dissenters from genuine Christianity*.

96. Neither can this one, genuine, and exclusively true Christianity, be found any where with certainty among any Christian believers, if not among those professing without interruption, according to divine promise, B. S. from Christ and his apostles to this day, *in all nations and generations*, the necessity of unanimity in respect to the whole Christian, or revealed doctrine, and on account of this threefold universality of place, of truth, and of time, called *eminently universal*, or CATHOLIC, even by their most inveterate adversaries.

97. Catholicism, therefore, is the whole, perpetual, and orthodox, consequently exclusively genuine Christianity, as Christianity is the exclusively revealed doctrine of Jesus-Christ.

98. Because, since God has warranted ever unseparable from each other his original Christian Church and Doctrine, called *Catholic* by his inspired apostles, and ever since called so even by their deserters, the Catholic Church and doctrine necessarily remain the exclusively genuine Christian Church and Faith.

99. But except Malta †, converted to the Catholic faith

* *Opinions* should be *liberal*, but *faith* must be *exclusive*, yet charitable. If a Catholic, therefore, be thoroughly convinced (and he must be so to be a Catholic) that Christ has established *one faith, one Church, one way* of salvation, which must be his original, perpetual, universal, visible, and orthodox, or, in a word, Catholic Religion, by supposing that any other could be the saving religion, he would be more reprehensible than the physician, who being assured that his patient is in evident danger, would however say, through a mistaken idea of charitableness, that every thing is safe enough. To deny that the contrary of truth is untruth, is not charity, but folly or cowardice.

† As a British officer, shipwrecked at the very place where St. Paul was, had the good fortune to escape a watery grave, and to land at Malta, he was shewn the very spot where St. Paul established the first Christian church of the place. Being told soon after that the faith preached by this co-operator of St. Peter never had changed in the island, he concluded that the faith of that island must differ widely from the present Roman Catholic. Convinced, however, since, of their perfect uniformity and identity, he inferred that he must have been wrong in his prejudices against the Roman Catholic faith, and most wisely made it the rule of his belief. See Letters of two Brothers, published by Keating, Brown, and Keating, No. 38, Duke-street, Grosvenor-square.

by St. Paul, co-operator of St. Peter, first Bishop of Rome, in the conversion of the Romans, there is not a single Christian nation who did not receive the whole Christian, or Catholic Faith through the means and endeavours of the Roman Pontiffs; and since no other doctrine than the Roman was ever since universally called Catholic, Peter's, or the Roman Catholic Faith, is of course exclusively the Catholic and consequently only genuine Christianity.

CHAP. II.

ITS SECURITY.

There must be also heresies among you, that they that are approved may be made manifest. E.

100. The whole Christendom, as it now stands, may be divided into three classes: Catholics; Greek schismatics; Protestants, or *Reformed*.

101. The number of prelatures in each set seems to be a fair measure of their respective significance, and thus deserves to be considered.

102. According to the Ecclesiastical Geography of Nichol Delacroix, published anno 1788, their returns stand as follow:

110 Catholic Archbishoprics	}	683	}	987		
573 Do. Bishoprics						
4 Greek Patriarchates	}	204				
200 Do. Bishoprics						
100 At the utmost, Protestant Prelatures	100					

103. Thus in all about a thousand prelatures, of which seven tenths are universally called *Catholic*, two tenths *Greek*, and one tenth *Protestant*.

104. Now the dogmatical difference of the Greek schismatics from both the Catholic faith and Protestant persuasions, is, that the Greek creed admits of the procession of the Holy Ghost from the Father only, whilst the rest of

Christendom profess, in conformity with the Nicene Creed, that he proceeds from the Father and the Son *.

105. This peculiarity of the Greek belief, therefore, has against itself eight tenths of the Christian world; and, as the Greek schism makes only a fifth of it, it is therefore 4 to 1 that the Greek belief is wrong.

106. But the duration of Christianity is double to that of the Greek schism, a misfortune of the 9th century: we must, therefore, double the majority against it, and say that it is 8 to 1 that the Greeks have forfeited genuine Christianity with Catholic communion.

107. For the same reason, as protestantism differs from the rest of the Christian faith respecting a great many more points, held *essential* by the remainder of Christendom; as for instance, the number of sacraments, or divinely instituted forms of applying the merits of the Universal Mediator to every want of each individual, and the daily sacrifice of the *pure offering* foretold by Isaiah, and many other tenets†; and as Protestant persuasions keep about the tenth part of

* If this difference seems of little importance to some readers, they should infer thence, that the difficulties arising from such difference (in fact, rather the pretext than the motive of the separation of the eastern part of the church from the *one fold* of Christ under *one Shepherd*) prove the impossibility of ever having changed the original Christian doctrine, viz. Peter's or the Roman Catholic Faith, in *any thing* of any importance.

When Phocius wanted to have the Latin Church condemned, or in other words *reformed*, it was on the following grounds: "For keeping fast on Saturdays! for eating eggs in Lent! for believing the procession of the Holy Ghost from the Father and the Son! because the Pope refused to let the Patriarch of Constantinople write *decretal letters* to all the faithful! because the clergy shaved their beards! because in Easter time they offered a lamb on the altar with the body of Jesus-Christ!" Dict. of Morery, article Schism.

† See "A Proposal for Catholic Communion, wherein *above sixty of the controverted points*, which have hitherto divided Christendom, being called over, it is examined how many of them may and ought to be laid aside, and how *few* remain to be accommodated, for the perfecting a general peace. By a Minister of the Church of England." First printed 1704, now at Faulder's, Bond-street.—I am told that the author of this very accurate treatise died out of the pale of the Mother-Church, as he had not the courage of forfeiting for conscience sake the comforts of a wife and family with his clerical emoluments. Hence he lived and died the most miserable of men, and ordered by testament no other inscription upon his grave than the word MISERRIMUS.—Most miserable indeed must be every sensible teacher of an erroneous or new persuasion: for as faith is the evidence of revelation, and as untruths never can be proved true, or become evident, his persuasion must be at the best doubtful. He must be certain, therefore, of wanting faith, *without which, however, it is impossible to please God*. If he really believes in the reality of Christianity, how wretched he must feel!—If he does not, yet professes himself a teacher of Christianity, how much more wretched then must he be!

Christendom, (102.) they, therefore, remain in a minority of 1 to 9.

108. But the date of Protestantism, not three centuries old, is to the eighteenth century of the Christian æra as 3 to 18, or 1 to 6 ; by which, of course, we must multiply the stated majority of 9.

109. If, therefore, 6 times 9 be 54, it is 54 to 1 that the Protestants are mistaken in their reform of the Roman Catholic faith (setting aside its exclusive truth.)

110. This proportion, however forcible it might appear to the Catholic belief, is far from being adequate to its merit.

111. For in this calculation, Protestantism is supposed *one* and *uniform* persuasion, as the Roman Catholic faith is ; and the reverse is the case.

112. Because, since to determine this most essential point : *Which are the essentials of the Christian faith?* Protestantism admits of no other rule of faith but the private opinion, judgment, or spirit of any interpreter of the Bible, (26.) there must be as many Protestant persuasions as there are Protestant interpreters of the Bible.

113. An inference (112) so conformable to the fact, that it is next to impossible to find any where two Protestants absolutely of the same way of thinking, about what is necessary to believe. Nay, I never could find, as yet, two Protestants of the same persuasion respecting the *essentials* of the sacrament of the Lord's body in particular.

114. Every Protestant thinker, therefore, far from being convinced that his persuasion is genuine Christianity, ought to be certain, on the contrary, that its uncertainty is to the certainty of the Catholic faith being genuine Christianity, just as doubt is to public notoriety, or as private opinions are to the universal conviction of millions of millions of Catholics ever since Peter and the apostles assured in their persons, and their perpetual succession by the Almighty Christian Lawgiver himself of his daily assistance in teaching the universe his own doctrine *from henceforth and for ever, even to the end of the world*, made it an essential part of Christian doctrine, to believe the Catholic Church, and consequently to abide by the Catholic faith. (67. 68. 69. 63.)

115. For most certainly all and every Christian persuasion, however different in other points, agree in this, namely ; that the apostles were divinely inspired ; that the

Apostles' Creed is theirs, and consequently an infallible abridgment of Christ's own doctrine for all ages and nations.

116. Therefore, though the whole Christian or Catholic doctrine can no more be explicitly contained in the apostles' symbol, than a whole book in its preface or abridgment, yet it is absolutely impossible that the genuine Christian doctrine should not agree in all ages and places, and in all and every article of the Apostles' Creed.

117. Yet no one can possibly separate from, or protest against, the Catholic Church or doctrine, as long as he firmly believes her the Holy Catholic Church, the communion of saints according to the *infallible* creed of the apostles. (115, 116.)

118. Every deserter of the Catholic Church, therefore, every dissenter from her doctrine or Catholic faith, has forfeited apostolical tradition, and consequently genuine Christianity; *the Holy Catholic Church, the communion of saints, the remission of sins . . . and life everlasting!*

119. Hence we read in the sole rule of faith of Protestant persuasions, in their own Bible: "Because they received not the love of the truth, that they might be saved. F. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 10. 12.

120. Hence the common axiom of the holy fathers (69) : Out of the Church (of course the Mother-Church) no salvation.

121. Not that they supposed that a man should be damned for not believing what he could not possibly know; but, because they knew that, excluded from Heaven, either by the original sin, R. or liable to hell for some grievous actual sin, or wilful transgression of a known law, natural or written, he could not enter the kingdom of heaven.

122. In this (121.) not unlike a patient who, neglecting even unknowingly the necessary cure of an hereditary or subsequent mortal disorder, dies, not precisely in punishment of his ignorance, but by the natural tendency of his malady: yet he dies!!! And if this cannot be reproached to the Author of Nature, neither the perdition of an uncatholic sinner to the Author of grace,

123. Most happily, the baptism of the deserters from the One, Holy, Catholic, and Apostolical Mother-Church, may

be valid, and thus save the greatest part of their children dead before the age of discretion*.

124. But, as might be objected, since the *unity of baptism* F. does not invalidate the baptism of Protestant conformists or dissenters for instance, why should then uncatholic persuasions be invalidated by the *unity of Faith*?

125. The difference is that, as neither scripture or tradition, neither the written or unwritten word of God, make the orthodoxy of the minister of baptism a requisite of its validity, but only reveals its *necessary matter and form*, as long as both are used by uncatholic thinkers, their baptism and Catholic baptism are not two baptisms, but one and the same baptism.

126. On the contrary, uncatholic persuasions and Catholic faith, against which they *protest*, or which they wish to *reform*, can no more be *one* and the same faith, than a *protest* and the thing *protested* against.

127. Besides, "Faith is the evidence or *demonstration* of things not seen," F. or revealed, and uncatholic persuasions are private interpretations of scripture, and consequently mere opinions respecting revelation †.

128. If, therefore, mere opinions are no part of evidence or demonstration, (126) uncatholic persuasions are no part of faith, far from being the *one* and same *faith*.

129. As Bishop Challoner was told by a *liberal Protestant* that "the Catholic faith was truly the *kernel of Christianity*:" "Hence," replied he, "you are content with *its shell!!!*"

130. Let us close this chapter by another universally known anecdote.

131. As the judicious Henry the IVth, a Lutheran from his birth, was to fill the throne of the Most Christian King, he consulted both the most clever men of his persuasion,

* I said only *the greatest part*, not all, because most unfortunately too many Protestants do not christen their children, and not a few ministers, or rather gospel-men, are so careless in using the necessary matter of baptism, viz: water, that many may be supposed christened, who are not. Besides, in Protestant countries the medical men are not obliged, as in the Catholic districts, to administer this sacrament in case of necessity.

† Some gentlemen, who now amuse themselves with changing, in a club, the hitherto admitted interpretations of the Bible, call their proceedings "*a liberal reformation of the vulgar system of Christianity*." We may expect to hear next, that some of the pensioners of St. Luke's Hospital have determined to call their whims *a liberal reformation of common sense*.

and the *columns* or Bishops of the Catholic faith, whether or not he could be saved in his Protestant persuasion?

132. The former answered, that both the Protestant and Catholic Religion having, *in their opinion*, all necessities to salvation, he might be saved in either.

133. The latter, on the contrary, answered, that God having established only one perpetual, universal, visible and orthodox, in a word, Catholic or Mother-Church, no one could warrant him safe out of it, without rashness.

134. Hence he concluded that the only safe way must be the Catholic faith, since both parties agree on its security, and accordingly he became a Catholic.

135. Now where there is only a secure or *specific* cure, are not any other medicines at the best palliative? Would a medical man be justified in calling them specific?

136. In fine, who will think that patient a prudent man who, in the greatest danger of his life, being told by younger practitioners that either purging or bleeding might cure him, and by the older, that nothing but purging can save his life, will however try bleeding?

137. If he does, and dies, does he not deserve his fate? — And if the Protestant does not take half so much trouble for distinguishing the perpetual, universal, visible, and orthodox, in a word, Catholic Religion, from any new, local, unauthentic, and heterodox, in a word, uncatholic persuasion, than to discern a good from a bad shilling, what can excuse his ignorance? (119.)

CHAP. III.

ITS IRREFORMABILITY.

Deep calleth unto deep. Ps. xlii. 7.

138. The property of a solecism or error is, that its consequences are its best refutation. Witness the *reform*, or reforming system of Peter's or the Roman Catholic faith. (46. 26.)

139. For if we do suppose that the minority of Christendom ever had a right, under the pretext of bettering or reforming the perpetual, universal, authentic, in a word, Catholic Christianity, to dissent from it, as the eastern part of the One, Holy, Catholic, and Apostolical Church, dissented from her, then we must admit as lawful the schismatical or *eastern reform*.

140. But if it be permitted to dissent from universal tradition and Catholic Faith, much more lawful will it be to dissent from the *eastern reformation*, (139.) which, of course, national persuasions will, in turn, *reform*.

141. For the same reason each *national reform* (140.) will be dissented from by provinces, still more justified in reforming a mere *national reform*.

142. Hence *synodical reforms* much more liable to be dissented from by parishes.

143. Hence (142.) *parochial reforms*, which must undergo the same chance of endless changes from street to street, house to house, man to man, day to day ; until free-thinking and unbelief take the place of the whole Christian, or Catholic Faith, apostolical tradition, and divine revelation, were it not to last to the end of time. A—G. p. 7 and 8.

144. What must become of the English constitution, that *palladium of human reason*, for example, if every province, every parish, every street, every man, is allowed to *reform* it according to *his own way of thinking*, whenever he pleases?

145. And if such liberal systems of reforming public law be silly, are the *liberal systems of reforming Catholic Faith* wiser?

146. But that no man, open to conviction, should suppose that we have, in any way, exaggerated the natural and ruinous consequences of the reforming system, as *liberal* as may be supposed the prevalence of private opinions to notoriety, let the reader recall to his mind an advertisement which he might have read, as well as myself, in a famed morning paper two or three years since, the Morning Chronicle, I think, in 1808.

147. There notice was given that the Christians of No. 7 and those of No. 11, of the same street, held a doctrine so different, that both, viz. the Christians of No. 7 and No. 11 *must be hereafter considered as two different sets of Christians!!!*

148. Thus "deep calleth unto deep!!!"

CHAP. IV.

ITS EXACTNESS.

Verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled. Matt. v. 18.

149. If it be a common artifice of error and untruth to hide their deformity under the cloak of equivocation, equivocations ought to be entirely avoided by the standard of revelation.

150. Hence the doctrine of the perpetual, universal, visible, and orthodox, in a word, Catholic Church, establishes a most rational and scriptural distinction between faith, discipline, and opinions. Catholic Faith, as the notorious demonstration of the unwritten word of God, is irreformable, although progressive in its definitions, according to the progresses and wants of mankind.

151. Hence it was compared by God himself to a mustard seed, which of course remains the same during the different gradations of its growth, and "which indeed is the least of all seeds: but when it is grown, it is the greatest amongst herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 32.

152. Discipline, or external forms and ceremonies, can only be regularly or *canonically* altered by the same ecclesiastical authority which has established them; an authority by no means inferior to that of the Synagogue, of which we read, that after having "kept the fast of unleavened bread" for seven days,

153. "The whole assembly took counsel to keep other seven days: and they kept other seven days." 2 Chr. xxx. 21. 23.

154. Whatever is not evidently included in the perpetual, universal, or Catholic and irreformable faith, nor in ecclesiastical regulations, comes under the name of opinions, and is free.

155. "One man esteemeth one day above another: ano-

ther esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. xiv. 5.

156. Had the enemies of religious unity attended to those judicious, scriptural, and necessary rules, they would not perpetually object to their divinely instituted teacher, C. the Catholic or Mother-Church, either dogmatical innovations, which she neither did nor possibly could make, (45) disciplinal alterations which she had a right to make, or private interpretations of some Catholic believers, for which she is not answerable. (154—155.)

157. A few instances of dogmatical, disciplinal, and problematical points, will clear this matter much better than many arguments.

Dogmatical Points.

158. The Church has neither the right nor power of establishing one single tenet contrary to divine revelation. N. —Nor consequently the right nor power of adding one sacrament to the number instituted by Jesus-Christ.

159. Could she then possibly attempt to establish an eighth sacrament, she must be opposed by all and every faithful.

160. For the same reason, she never could have established one more than Jesus-Christ did.

161. The seven sacraments, therefore, are all and every one divinely instituted.

162. Another dogmatical point is, the real, though supernatural and invisible presence of Jesus-Christ whole and intire, his flesh, blood, humanity and divinity, under either the kind of bread or that of wine duly consecrated.

163. "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi. 9.

164. The necessity of every sinner doing penance is another dogmatical article.

165. "Except you do penance, you shall all likewise perish." Luke xiii. 3.

166. The *Reformers* of Christian Faith, to prevent scripture from disappointing their liberal system of sending every Protestant, or reformed abettor to heaven without any trouble, and as by a post-chaise, have likewise reformed the scriptural text, by mistranslating *except you repent*, for *except you do penance*.—More mistaken, than *liberal* beings !!

167. The most enlightened Cardinal Stanislas Osius, one of the greatest prelates of the sixteenth century, was not of their way of thinking. When desired not to fast, on account of his bodily debility, and in order to remain longer useful to the Church and the state, he answered: "God ordained fasting and fasted; his Church has appointed days for it; by keeping them, I comply with your request. For is it not written, Honour thy father and mother, that thou mayest live long?"

168. As a most celebrated physician and naturalist, I think Dr. Duverney, was dining among many of those fashionable men, learned in any thing but religious matters, at Mr. Buffon's, on a Friday, it was remarked that the Doctor eat nothing of the first course, composed only of dishes prepared with meat. The Doctor foresaw and prevented their jocosity, by saying that he knew that on the days meat was prohibited by the Church, it did more harm than good.

169. Mr. Buffon sent for his maitre d'hotel, and ordered him to replace the first course by a second without meat at all; and every one admired tacitly the Christian behaviour of the most learned and Christian Doctor, and the dignified conduct of Buffon.

Disciplinary Points.

170. The wording or definition of dogmatical tenets belongs to the teaching Church—likewise the ceremonies of the sacraments, &c.

171. Her present discipline enjoins to every layman, or even priest, whenever he does not celebrate mass, to communicate under the species of bread only. (162.)

172. The Church has established Maundy Thursday for the consecration of the balm and oil used in the sacraments of baptism, confirmation, extreme-unction, and order, used, I say, by and since the apostles, though their use is not singly expressed in every scriptural text relating to those sacraments.

173. If this silence (172.) proves any thing, it is the necessity of a perpetual Church and Tradition for the better understanding of Scripture. For what would become of the best political constitution, were it not practised and explained by the body and tradition of the nation it was framed for?

174. The oldest Liturgies, Jewish, Latin, and Greek, contain prayers for the dead, and ecclesiastical discipline has regulated, that such as die in the communion of saints, and whose salvation must be a matter of uncertainty, should lie all in a common consecrated burial ground for each parish, so that prayers might be offered occasionally for them all.

175. To this Protestants object, that prayers for the dead must be superstitious, useless, and intended only for the profit of priests; yet they are very angry, because they are not admitted after death into the same burying-ground with the Catholics, in Catholic countries.

176. These objections are an answer to each other: for, if prayers after death be superstitious and useless, why do the Protestants seem to wish for them in Catholic countries? And if *intended only for the profit of priests*, how could the priests neglect the occasion of getting the money of the deceased Protestants?

177. The fact is, that out of twenty annuities left to the Church for praying for the dead, nineteen are founded by priests, who certainly would not do so, should they not trust in the efficacy of prayers for the dead, as St. Augustin did, when he offered the daily sacrifice for the repose of his mother's soul. (St. Aug. De Civitate Dei.)

178. As for the Protestants being angry about their being refused the burial-ground intended for the parishioners of each parish, we must add a few considerations.

179. In this they are absolutely treated just as the Catholics wish to be treated in Protestant countries, where they prefer to have nothing done after death by such as they always considered quite strangers to their communion, and in which they only desire to be buried by the minister, and according to the rites, of their own communion.

180. This (179.) is not refused to Protestants in Catholic countries. But what is refused to them, and which they most likely, or rather their Protestant friends, would refuse for them, if it was offered, is Catholic rites upon an uncatholic dead person, who obstinately refused the sacraments and prayers of the Catholic Church in his last moments.

181. The same is refused to a Catholic dying in a known final impenitence. Now I wish to ask any unprejudiced man, whether charity dictates to do more for others, than we wish and should wish to be done for us?

182. If, on the contrary, (180.) the dying Protestant has manifested the smallest wish of belonging to the Catholic Church, she is ever ready to pray for him, as for any member of the communion of saints.

183. Nay, if a Protestant baptized child dies, I am sure no Catholic Curate will ever object to return him among the angelical children, happy enough to lose life before innocence.

184. But if children of Catholic or Protestant parents die unbaptized, neither are admitted into consecrated ground. —What man, in his right senses, can judge uncharitable such impartial regulations?

185. But Protestants are so fond of protesting, that nine times out of ten they do formally protest against what they do not know. May not the Catholic protest more rationally against Protestant ignorance?

Problematical Points.

186. For instance: what alteration is necessary in the species of the sacrament of the Lord's body, to remove his real presence?

187. Whether this real presence be effected in every particle and drop of the species at their consecration, or only at their separation?

188. How far the penance, or good works, such as the prayers, fasting, or alms, ordered as a satisfaction by the confessor, satisfy for the temporal punishment still unpaid? &c.

189. To accustom, however, young confessors to graduate those penitential satisfactions, some proportions have been established by casuists for each transgression, either in days of fasting, or in sums of money (always ordered for the poor, the sick, or the establishment of the churches.) *Charitable reformers* seeing this, have concluded that Catholics had a right to commit such and such sins for such and such a sum of money. They have *charitably* inserted their foolish or intended mistake as a matter of fact even in a spelling-book, and by such fabrication prejudiced their babes against the Mother of Christianity, and corrupted their innocence by the most wicked ideas.

190. "A good tree cannot bring forth evil fruit, neither can a bad tree bring forth good fruit." Matt. vii. 18.

191. So far, in the Catholic communion, every point is

settled, that no man need trouble himself about religious *reforms*. So far the whole is conformable to good sense and the obvious meaning of scripture, that the Catholic believer is sure that there is much more scriptural truth in his catechism, than in all the mistranslations and misinterpretations of the Bible, by all the *reformers* together, past, present, and future.

192. Nay, Protestant authors, in other matters, are very subject to miscomprehension, from an habit of obliquity respecting religion: in this not unlike children who squint, from having often looked obliquely at the light, when in their cradle.

193. A notable occurrence respecting inoculation will justify this assertion.—As soon as the inoculation of the small pox was spoken of on the continent, the theological school of Paris, (called Sorbonne) decided that it ought not to be encouraged, particularly because it was not lawful to endanger the community for the sake of personal security.

194. The reverse took place as soon as my justly celebrated friend, Dr. Jenner, published his most satisfactory inquiries about vaccination.

195. As this preventative of small-pox, instead of increasing, prevents the contagion of this dangerous disorder, the Catholic Clergy, of one accord, recommended a practice by which both public and private security were benefited; and this example, happily followed even in several Protestant parts of the continent, made that part of the world enjoy a much greater share of the advantages of vaccination, than the very spot it was coming from.

196. Shall I say it? From another way of reasoning, some, though few, English practitioners encouraged the inoculation of small-pox, under the only supposition of a greater security for the inoculated persons, without the least attention to the dangers of the community*.

196. The consequence was, a constant variolous conta-

* The fact is, that out of 4, 5, or six thousand persons vaccinated, one individual may eventually take the small-pox, if very prevalent. But would this be the case, if the variolous contagion were excluded by a general vaccination? Besides, it has been almost universally remarked that the small-pox of a vaccinated subject is as mild as inoculated small-pox. Vaccination, therefore, being no disorder at all, should still be 4, 5, or six thousand times preferable to the inoculated small-pox, had it not over it the incalculable advantage of preventing contagion, and thus ultimately destroying small-pox, if universally admitted.

gion kept up about one of the most populous cities in the world, and all over England.

197. Thus, the country of the benevolent Jenner, ever since he taught the four parts of the world how to guard against that fatal malady, has lost by it a greater part of its population, than before any prevention against the small-pox was spoken of.

198. To return to our point: Christians of every denomination, if yet Christians, all without exception, admit the existence of sacraments in general, and define them as the Catholics do, "outward signs of inward grace."

199. This supposes a supernatural effect operated on the soul by a material cause; and such an effect is both a *miracle* and a *mystery*.

200. It is therefore not only unchristian, but inconsistent, to deny the existence of miracles and mysteries.

CHAP. V.

ITS MIRACLES.

Even now miracles are performed in the name of God, either by his sacraments (199.), either by prayer, or the memory of his saints. . . . St. Aug. de Civitate Dei.

201. This most learned, pious, and holy Father, converted from human sophistry to Christian wisdom, says in the just quoted book: "Either Christianity was established by, or without, miracles: if by them, we must admit them therefore; if without them, it is the greatest of miracles, that such a religion could have been spread about without miracles;" therefore miracles cannot be denied.

202. And, in fact, the more incomprehensible, the more severe, the more strict is the doctrine, morality, and worship of Jesus-Christ, the more impossible was it for his religion to become universal, or Catholic, by the limited, and very limited means of twelve poor, timid, and mostly illiterate men, without the almighty intervention of God.

203. But the God of truth cannot possibly interpose his almightiness to establish a doctrine preached to the world as his own, were it not really revealed.

204. The nature and universal establishment of the whole Christian or Catholic Religion, therefore, necessitated a divine or miraculous intervention, and its miraculous establishment implies its divinity.

205. Any religion therefore, whatsoever, which is not grounded upon miracles, cannot be the miraculous and consequently genuine religion of the God-man Jesus-Christ.

206. Nay, when *reformers* admit the miracles of the first century of Christianity, and the miracle of the raising of the dead at the close of the world, they unthinkingly admit two truths which are death-blows to their systems. (14.)

207. For, by this really grounded belief they own the perpetuity both of the original Christian Religion and its miracles, and consequently their unfortunate mistake about reforming as *corrupted* Christ's own warranted establishment.

208. Thus the disbelief of miracles is a demonstration of the falsity of any doctrine which disbelieves them.

209. Neither is the vast progress of Mahometism or Protestantism an objection to the impossibility of making Christianity Catholic without miracles, but is, on the contrary, a further confirmation of it.

210. Because, 1st, they were spread by the force of arms, passion, and persecution, and not by mere persuasion, as the Catholic Religion.

211. Because, 2dly, they are only a denial of the whole Christian or Catholic Faith, either in *toto* or in part, and, of course, in the same proportion more handy to spread among the community, as they are more comprehensible, more easy, and more loose doctrines.

212. Now if the unwritten and written, or natural and Mosaical law, much inferior to the revealed religion or Christian law, had miracles, why not genuine Christianity or Revelation?

213. If the revealed religion was established every where by miracles, and will close by the greatest of all, the raising of all the dead ever since the beginning of the world, how could all miracles be ceasing between the origin and the end of God's perpetual, universal, visible, and orthodox establishment?

214. Must not this divine oracle continue true: "These signs shall follow them that believe, in my name they shall

cast out devils: they shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing, it shall not hurt them: They shall lay hands on the sick, and they shall recover." Mark xvi. 17, 18.

215. I must beg the pardon of the *philosophists* and *reformists*, but this promise ever continued in the perpetual, universal, visible, and orthodox, in a word, Catholic Religion, as may be demonstrated by authentic facts.

216. *They shall cast out devils.* Who ever heard of a true possession cured by any other ministry than that of the Catholic Church, which consequently ever preserved in her liturgy her exorcisms, or forms of prayer for casting out devils, knowing the use of them?

217. If every new Church, even the Eastern Church, have uniformly cast out, not the devils, but the old exorcisms, is it not a practical confession of their having lost the old divine power with the old divine faith and mission? I am in search of a very valuable Latin book, written in the last century by the reverend Gasner*, a most clever and zealous rector in Germany. It contains a great number of very authentic accounts of real demonocracy cured by prayer and exorcism.

218. This apostolical man had a deserved reputation, not only of an exemplary life, but of the greatest knowledge in divine and human sciences; and, as his parish was infected with some people of the most diabolical perversity, and with many more persons afflicted with unknown disorders, he was authorized by his Bishop to try exorcisms upon any one, after the opinion of two reputable medical men declaring their disorders supernatural, and beyond the reach of medicine.

* See what the Historical Dictionary by Feller says about Gasner. The cures he performed by the invocation of God have been testified by many eye witnesses, Catholic and Protestant; among the latter, by the minister Lavater. The famous De Haen admits them as supernatural cures, but attributes to the devil those supernatural facts, operated by the invocation of God! which is not only above, but contrary to reason. So far truth is exclusive, that you cannot decline it any way without speaking nonsense. Might not the Doctor be answered by Gasner as once the Pharisees by Christ himself: "If Satan cast out Satan, he is divided against himself. How then shall his kingdom stand? . . . But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Matt. xii. 26, 28. For the contrary reason, if the new persuasions do not cast out devils, then the kingdom of God is gone from them. Will Protestants boast that the devil never troubles the *reformed* persuasions?—The reply is, Why should he besiege surrendered places?

219. By prayers and exorcisms the greater part of them were healed ; and as he declared of the others, that their disorders were not supernatural, new medical attempts were used, oftentimes successfully.

220. So far, even in physic, the Church is more infallible than the most regular professional practice ; (193—195. 219.) and we hear reputable Protestant physicians comparing the worst class of quackery, to Christ's own Church and power ! See the transactions of the Medical Society of London, 1810.

221. *They shall speak with new tongues.* The numerous conversion of Indians to the Lord's faith by a few Catholic missionaries, often unacquainted with their language, and almost always in want of pecuniary assistance, while many more Protestant missionaries, well fed, well paid, can do no more than to marry their unchristian neophytes, is a miracle of the present age.

222. Yet in those countries St. Francis Xavier converted the infidels by thousands. What a wonder, had not God granted him the power of miracles ! (201.)

223. He has ; for when, after his death, some Dutch self-called gospel-men carried there their new gospel, those Christian Indians, being yet better informed than their new preachers, answered them : " How can we believe you ? You contradict our good Father Xavier. He raised from the dead six of us, still living ; unless you raise a dozen, we cannot hear you." See "*Histoire de St. François Xavier.*"

224. *If they drink any deadly thing, it shall not hurt them.* When some enemies of the strict rules of St. Benedict had poisoned his cup ; as soon as he had blessed it before his meal, the cup broke untouched, in the presence of all his monks. The guilty among them, frightened at it, asked and received his pardon for their criminal attempt. See : "*Histoire de St. Benoit.*"

225. In fine, we find miracles better attested than the facts of Julius-Cæsar, in every century of the original, perpetual, visible, and orthodox, in a word, Catholic Church.

226. See : " Miraculous powers of the Church asserted through each succeeding century, from the apostles down to the present time. By Bishop Walton." Sold No. 38, Duke-street, Grosvenor-square.

227. *They shall lay hands on the sick, and they shall recover.*—To such as know me enough to think that I would not say a lie for the united kingdom of England, Ireland,

and Scotland, I beg leave to relate a fact which I witnessed, and ever will consider as a miraculous cure. As, however, it is not otherwise authenticated, of course, no one else is obliged to believe it.

228. The son of a reputable physician in Valenciennes, about seven years old, was afflicted with a most virulent scabby eruption on his face. The most accredited medicines of all kinds had been tried without effect; the child was growing worse daily, much emaciated, restless, and feverish.

229. Hence his mother, a religious lady, asked the approbation of her husband to make a nine-days prayer, in order to obtain from the *Almighty Physician*, through the intercession of St. Merculfus* a cure, hitherto attempted in vain by human means.

230. The father, too sensible and too religious a philosopher to doubt, that if one day's prayer be good, a nine days prayer must be better;—that the recommendation of a heavenly friend of the common and Almighty Mediator might avail much in the communion of saints;—that the saints, far from being unacquainted with, and indifferent about, human events, “rejoice in heaven at the conversion of a sinner,” Luke xv. 7. and therefore know what passes;—encouraged his wife's devotion.

231. After the ninth day, whilst the child was by no means better, the mother closed her pious attempt by a sincere confession and a devout communion; after which she brought home a little holy water.

232. Holy water is common water consecrated by prayer, and kept at the entrance of every Catholic oratory in remembrance of the grace of baptism, and to remind the faithful of bearing a clean heart to *the sanctuary of God*.

* St. Merculfus was indebted to the liberality of Clovis, King of France, for the establishment of a monastery of the Benedictine order. The greatest part of the relics of this saint are preserved in a church at Corbey, district of Laon, a place where the French Kings, after their consecration at Rheims, used to go and pray for nine successive days, before touching the scrophulous patients. Dict. of Moreri, art. St. Marcou, edit. 1721.

The same very creditable author, art. St. Hubert, certifies as indubitable, “the power which the Kings of France possess of curing scrophula (hence called king's evil) by saying to each patient: *The King touches thee, God cure thee*; and making upon him the sign of the cross. For,” says he, “it is certain that it is an heavenly gift, which is acknowledged, not only by the testimony of the French, but of foreigners, as Leonardus Vair, Valdesius, and P. Delrio.”

233. With this holy water, of which I myself drank a little, and which had no taste, the child was directed to cross himself in the name of the Father, and of the Son, and of the Holy Ghost, in remembrance of the mysteries of the Blessed Trinity, and of the incarnation and death of his Redeemer.

234. He next drank some of this water, which he declared to be nothing but plain water, and at last he dipped a towel into the same, and applied it wet only in three parts of his most frightful little face.

235. No sooner had he done this, than all the sores laid dried like so many nasty bits of gum on the linen, leaving his skin and person as clean and healthy as he ever was in his life. This I saw with my own eyes!!!

236. He still lives full of gratitude and faith, and recollects every particular of this fact as if it had happened only yesterday. His mother may yet be questioned on this subject, now, 1811.

237. That effect obtained after the use of the holy water recalls to my mind another fact, which happened at Tournay about the year 1778, where I then resided.

238. As a young priest, a most intimate friend of mine, Abbé Tieffry, was at the point of death, yet perfectly collected in his senses, he was tormented by the most dreadful thoughts of despair; his confessor, the most pious and enlightened divine I ever met with, advised him to have some holy water sprinkled over him every time those ideas should return.

239. So he did, and assured his brothers that his thoughts were immediately changed every time.

240. Had he been a Protestant or a Deist, (72—75.) he would have slighted the advice, and most likely cut his throat.

241. What faithful, however, did not, in his life, experience the efficacy of the sign of the cross made with a lively faith of the presence of God, and of Christ's passion and death, since the great Constantine was promised to defeat even his temporal enemies by that sign. *In hoc signo vinces.*

242. So far in the order of grace, as in the order of nature, their Author has established means more adequate to our wants, than to our understanding.

243. Nay, did he not himself cure a man born *blind*, by rubbing his eyes with clay?

244. "A man that is called Jesus made clay, and anointed mine eyes, and said unto me: Go to the pool of Siloe

and wash: and I went and washed, and I received sight.”
John ix. 11.

245. As a further proof of the power and goodness of the Almighty in curing by miraculous means disorders hitherto above the reach of physical remedies, I will quote from the “General History of the Netherlands” (*Histoire Generale des Pays Bas*, vol. iii. pp. 188 and 403, Brussels, 1743,) historical and miraculous facts, which, contrary to fabulous accounts, are no where more generally believed than on the very spot they are ascribed to.

246. “St. Hubert, first Bishop of Liege, built that town anno 709. It is believed that it was in remembrance of his having seen on the very spot a hart wearing a crucifix between his horns, when he was hunting on Good-Friday. He heard at the same time a voice from heaven, threatening him on account of his dissipated life. Hence he consulted St. Lambert, the Bishop of Tongres; soon after entered the clergy, and went to Rome, where Pope Sergius I. informed by revelation of the death of St. Lambert, consecrated Hubert Bishop of Tongres, or Maestricht, whence he translated his see to Liege. He died when visiting his diocese, in a village near Brussels, called Tervueren, on the 3d Day of November, 727, and his body was carried to Liege, where it was buried in the church of St. Peter.

..... Walcant, Bishop of Liege, with the consent of Lewis the Debonair, of his Metropolitan, the Archbishop of Cologne, and of a Council held at Aix-la-Châpeile, made on the 30th September, 825, a solemn translation of the body of St. Hubert, which was still (after 98 years) whole, entire, and uncorrupted; from St. Peter’s church at Liege, to the new church at *Andaine*, called ever since *Fanum Sancti Huberti*, or St. Hubert’s, whose feast is celebrated on the 3d November.”

247. “The miracles which God daily operates there through the intercession of this saint are amazing, and bring there from every where for a cure such as have the misfortune of being bitten by mad animals.”

248. “One of the most striking marks of divine Providence, which authorises the miracles of the Catholic Church, is that the *Reformed* and Protestants, in spite of their manifest opposition to miracles*, do claim the assistance of the saint for their persons and cattle.”

* As the fox in the fable could not reach the grape, he said that it was not ripe. (217.)

249. "To the said persons (247.) an opening is practised on the skin of the forehead for the insertion of a bit of St. Hubert's stole (a part of his ecclesiastical vestment) which remains entire, although so many threads are taken out of it."

250. "Experience has shewn that such as were cured at St. Hubert's are free for ever from this dreadful disorder."

251. "Such are the rules to be observed by those who come to St. Hubert's for a cure: 1st, To confess and communicate nine days together*. 2dly, To lay alone in clean linen sheets, or in one's clothes. 3dly, To drink each in his own glass. 4thly, To take cold meals only. 5thly, To abstain from combing one's hair for 40 days†. 6thly, To celebrate every anniversary of St. Hubert with a particular devotion." No remedy whatsoever is made use of.

251. "All these religious," economical, and dietetical "practices, have been authorised and judged free from any "superstition by several universities:" also by the practitioners of Louvain in 1690, and in 1691 by the medical faculty of that university.

252. Now I ask the man the most hard in believing, whether such care should be taken even against the least appearance of superstition, if these practices were intended to deceive a credulous multitude?—How, why should they be deceived?—Whether the monks of St. Hubert could have attempted and succeeded in deceiving themselves and the whole Catholic and Protestant community of a most populous and enlightened, though very religious country, for these ten centuries?—How during such a number of years it could happen, that among a great number of the most rigorous and enlightened order, the Benedictines, not one ever was sufficiently attentive to discover, or generous enough to publish, the deception, if there could be any?—How these monks should dare to give certificates of cure to their patients of rabies canina, which any one may witness, as I did?—How,

* Superficial minds might object to the number 9 (155.) but is it more superstition, or harm, to repeat one good action nine times, than to cheer the King, for instance, or to repeat *Kyrie eleison*, three times three?

† It is only of late that attentive physicians have observed the danger of combing patients in a nervous or debilitated state; as for instance, after typhoid or malignant fevers; a danger perceived by the monks of St. Hubert for some centuries. Does the Catholic Religion, then, so discredited by Protestant medical men, who do not know it, supply experiments even in their own profession?

rich as they ever were in founded property, with an annual income of ten thousand pounds sterling, a sum much more than sufficient for their abstemious life in such a cheap country, they should have encouraged to their abode at their expence * a continual resort of incurable and dangerous hosts, to the ultimate disgrace and uneasiness of their spiritual and temporal happiness, were they not confident of the cures operated in their convent ?

253. If those motives of credibility are insufficient to convince a Protestant practitioner of the reality of what so many good and enlightened eye-witnesses and distinguished physicians, ever considered as facts for these ten centuries, I do not know what medical observations they can trust to.

254. They must renounce any medical faith, and consequently doubt the medical property of any remedy, and try to cure by incredulity.

255. I have personally known a Count De Riquel at Tournay, a nobleman of Namur, I think, and by no means a credulous man, or a bigot. Neither he, nor any of his numerous and very respectable friends, seemed to entertain the smallest doubt of his having been bitten by a mad dog, and preserved from hydrophobia and death by becoming a living shrine of the sanctified sportsman, St. Hubert.

256. How a thread of the vestment of the saint, put into a man's skin, can preserve him from the effect of *rabid* venom, I do not know, no more than how this vestment remains entire ; but that it does, no one doubts on the spot.

257. No more do I know how an atom of cowpock matter once inserted in a man's arm keeps him for life proof against variolous contagion.

258. When I first advised vaccination, I had not in its favour the tradition of ten years, yet I did it with a sufficient certainty.

259. Now that I have a *local tradition* of an hundred times ten years in favour of the efficacy of St. Hubert's management in rabies canina, shall I be a superstitious man for advising it, because it is done miraculously ? Is there less wisdom, then, in believing the almightiness of the Master of Nature, than the power of nature herself ?

* The patients pay nothing for their cure ; and if any thing for their board, it is under their daily expence, not exceeding, if I recollect well, ninepence a day.

260. O Lord, *thy arm is not shortened*, but our faith is weakened, according to thy divine and consequently infallible prediction :

261. “ When the Son of Man cometh, shall he find faith on the earth ?” Luke xviii. 8.

262. Some will object, 1st, That many of the patients of St. Hubert might have been bitten by animals only supposed, but not really mad. 2dly, That though bitten by a mad animal, some who escaped the rabies canina at St. Hubert’s, might have escaped it without submitting to St. Hubert’s treatment.

263. My answer is, that, if among such a number of bitten people, and of people bitten at the same time and by the same animals, from which rabies canina took place in persons and animals, for which St. Hubert were not invocated, none of such as went through St. Hubert’s treatment, took the rabies canina for a thousand years; this is a miracle as sure as such cures as the objectioners would not object to, were they not miraculous. But a fact is not more incredible for being miraculous, if properly attested. We must, therefore, admit the cures of St. Hubert as any other; and as any other grounded upon testimonies so constant, so long, and from the best possible eye-witnesses, could not be rejected, neither ought we to reject St. Hubert’s cures.

264. True it is, that St. Hubert’s cures are merely prophylactic or preventive, just as bark, which prevents but expels not the fit of intermittent fevers, sometimes going away without any remedy. Yet will consistent practitioners deny the specific power of bark in agues, by saying, that may be every ague for which bark was administered during the intermission, was not to return? I therefore trust, not with a divine, but with a medical faith, on the powerful effect of St. Hubert’s treatment, to prevent the fit of rabies canina, as upon the efficacy of bark to prevent the return of the ague.

265. I come still nearer to the objected point. To say, against the preventive of the small-pox, viz. vaccination, for instance, 1st, That many of the vaccinated subjects might have been not liable to the variolous contagion. 2dly, That, though liable to it, they might have escaped it without vaccination, is a negative argument, if only a few experiments on vaccination had taken place, and a nugatory one after such a number of trials. Can, after a thousand years of fair trial of St. Hubert’s treatment as a preventative of the rabies

canina ; can, I say, the objection be any thing more than a negative, and consequently unavailing, or rather groundless argument ?

266. However, satisfactory as these proofs of the prophylactic power of St. Hubert's miraculous treatment are for men open to conviction, yet, because the Church of God has not yet determined any thing about these cases, there is not the least obligation to believe them.

267. Catholics are only obligated to admit, according to the infallible and unceasing promises of scripture in its obvious and authentic sense, the possibility and perpetuity of miracles in the original, perpetual, visible, and orthodox, in a word, Catholic Church ; but are at liberty to suspend their judgment, and free to consider as unwarrantable, any miracle which can be reasonably objected to for want of sufficient proof of its reality.

268. Catholic faith, therefore, far from encouraging, excludes, credulity and superstition, by keeping a just medium between credulity and incredulity, as we are going to prove.

CHAP. VI.

ITS MYSTERIES.

Keep that is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so called : which some professing, have erred concerning the faith.

1 Tim. vi. 20, 21.

269. Nature is full of mysteries, can revelation be otherwise ? A religion without mysteries, therefore, would be a human, not a divine institution. The more mysterious, therefore, is the Catholic doctrine, the more impossible it is that it could be an invention of men. For men do not invent, much less can they make credible every where what they can have, or give, no idea of.

270. Besides, what can intervene between God and man but a mystery?

271. I could not, therefore, believe that Christianity is a divine doctrine, were not Christianity mysterious.

272. So far revelation must be *above human reason*.

273. But it must likewise be conformable to divine wisdom, the very origin of reason, and consequently by no means *contrary to reason*.

274. Hence the mystery of creation, for instance, by which, I believe, every creature was produced from nothing by an almighty power, is certainly above, but by no means contrary to, reason.

275. Thus every other mystery of the whole Christian, or Catholic Faith, far from being contrary to, is no more above, reason, than our own nature, which the Almighty was pleased to *make after his own image and likeness*. Gen. i. 26.

276. Witness the mystery of the TRINITY, or of one God in Three Persons, Father, Son, and Holy Ghost; represented by the three distinct powers of each human soul: understanding, will, and memory.

277. Witness the mystery of INCARNATION, or of divine and human nature united in the person of Jesus-Christ; represented by the incomprehensible union of the soul and body of man.

278. Witness again, the mystery of the REAL PRESENCE, or Christ's immortal substance invisibly present under the appearance of bread and wine, and represented by the animation of every solid and sensible part of the human body.

279. Witness, in fine, the mystery of TRANSUBSTANTIATION, or change of bread and wine, duly consecrated, into Christ's immortal substance; represented by the transubstantiation of solid and fluid food, duly digested, into our living substance.

280. For a believing or faithful physician, who admits of both the sacramental and natural transubstantiations, just mentioned, without perceiving either, the latter is only grounded on physical certainty, and the former upon both moral and metaphysical evidences.

281. Because the fact of the revelation, and consequently divine truth of the real presence and transubstantiation rest not only on the most obvious and authentic sense of scripture, on the apostolical tradition, and its greatest possible notoriety, perpetual and universal belief, or Catholic faith,

but on the perpetual doctrine of the Mother-Church, divinely warranted "the pillar and ground of the truth." G.

282. Hence, what was bread before a due consecration, is, after it, called in the scripture now *heavenly bread*, at other times, *the Lord's body,—his flesh, the same which was given for the life of the world,—his flesh made meat indeed,—the Son of Man*, as ascending up where he was before, as we shall soon see in the following scriptural quotations.

283. However, it cannot possibly be either the substance of both the Lord's body and bread, or only the figure of both.

284. Because, for one substance to become two substances, or none, is much more hard to believe than any *transubstantiation*, or mutation whatsoever of one substance into another.

285. What is given, therefore, *to eat* in the true sacrament of the Lord's body, must be either the substance of bread and the figure of the Lord's body, as the most decided minority of Christians (109.) of our days will have it, or the substance of the supernatural body of the Lord, and the figure of bread, as the greater majority of Christians do and ever did believe ever since revelation. (See *Perpétuité de la Foi*, par Nicholle et Jurieux.)

286. But what is given *to eat* in the true sacrament of the Lord's body, has no likeness whatsoever with the Lord's body, but possesses all the appearances or external properties of bread.

287. What, therefore, is given *to eat* in the true sacrament of the Lord's body, is his immortal, and consequently invisible substance, and the appearances of bread.

288. And most certainly, for a substance appearing under the shape of another, as angels under the shape of men, the almighty Author of Nature only wants to suspend its free laws.

289. But were not his body really where he solemnly declared it to be, and where the Mother-Church, divinely warranted *the pillar of truth*, ever believed and taught his real body present, the Almighty must cease to be almighty, and truth become untrue, which is not only physically, but absolutely impossible;—not only above, but contrary to, reason.—Because a body may appear, but cannot be, what it is not.—We must therefore admit either of a mystery or of a contradiction.—Let us then rather be Christians than fools.

290. Besides, since an invisible substance has no shape of its own, it cannot actually be apparent but under the shape of another, as angels, for instance; made visible under the shape of men.

291. Hence we read in the life of St. Lewis; one of the most enlightened, most pious, and most Christian Kings who ever embellished a throne; that invited to come and see in a parish of Paris, with thousands of eye-witnesses, a miraculous host, under the mortal shape of the Redeemer himself, he made this truly philosophical answer: "By seeing his real presence I could not believe it so strongly as I do."

292. His reason was obvious: our senses may sometimes deceive us; revelation and its divinely appointed standard and teacher; Catholic Faith and Church; cannot.

293. Because our senses give only a physical certainty, which the almightiness of the Author of Nature renders merely conditional; so that the man who sees a particular body, for instance, as, a consecrated host, can only say: this is bread, unless God has made it something else without altering its appearance. But God having warranted his spirit and words ever inseparable from the doctrine of his original, perpetual, universal, visible, and orthodox, in a word, Catholic Church, her doctrine is necessarily his own, and consequently metaphysically, or unconditionally and absolutely, certain.

294. Here comes an apparently strong objection, which is this; either our senses are fallacious, or not:—if fallacious, mankind never could be certain of Christ's resurrection, nor consequently of his doctrine's divinity; (9. 12.)—if not fallacious, what they shew to us, viz: bread and wine in the sacrament of the Lord's body; must be bread and wine, and consequently not the substance of Christ.

295. We must, therefore, either deny the certainty of Christianity or of the real presence: and since Catholic faith admits of both, Catholic faith, therefore, must be erroneous.

296. I called the previous objection *apparently strong*, not really so, for it is just as well grounded as the following paralogism:—our vision is fallacious or not; if fallacious, mankind never could be certain of the existence of light;—if not fallacious, what vision shows to us of sounds, namely, their invisibility, proves rather their uncertainty, than their existence.—We must, therefore, either deny the certainty of light, or doubt that of sounds.—And since natural certain-

ty admits of the existence of light and sounds, natural certainty must be erroneous.

297. The answer to the objection (294.) is, that our senses are the means, not the motives, of our certainty ;—that our senses, applied to their proper object, and accompanied with our invincible propensity to believe that their object is what is represented to our soul cannot deceive us ; because, as we have no means of avoiding the error, the error then would be the doing of our infallible Author ; which is contrary to reason, or contradictory, because then truth itself would be untrue.

298. Hence, as a man raised from the dead is no less the object of our senses in his second, than in his first life, even the incredulous Thomas, the other apostles and disciples, and about 500 witnesses, who saw Christ raised from the dead, eating and conversing with them during 40 days, could no more doubt his identity, than their own existence.

299. Now if the natural body of Christ, after and before his resurrection, was the natural object of the sight, his supernatural, though real body, in its sacrament, should be invisible, and as such, cannot be the natural object of the sight, but an object of faith, and consequently of hearing.

300. For “ Faith cometh from hearing, and hearing by the word of God.” Rom. x. 17.

301. But the publicity, perpetual, universal belief, or Catholic Faith of the apostolical interpretation of God’s words, “ This is my body,” shews that they were understood of the real, though supernatural, presence of his body, made meat indeed, and drink indeed, in its sacrament.

302. The Apostles had, therefore, and we have, through them and their unceasing succession and tradition ; the Catholic Church and Faith ; we have, I say, equally invincible motives of credibility for both the resurrection of Christ, and his real presence in the sacrament of his body :—for we have his infallibility and the sight of his unerring apostles for the former ;—and his infallibility and the hearing of his unerring apostles for the latter.

303. Catholic doctrine admits of both, and is consequently consistent and right.

304. Protestant systems, on the contrary, admitting the former, and not the latter, are consequently inconsistent and wrong, which was to be demonstrated.

305. The foregoing objection recalls to my mind ano-

ther *babbling*, or *profane and vain opposition of science, falsely so called*, an objection by which the ordinarily consequential J. J. Rousseau thought to incommode the Archbishop of Paris, in his unanswered, but by no means unanswerable, letter to that Prelate.

306. "Had," says J. J. Rousseau, "had the consecrated bread of the last supper been the real body of Christ, as he might have got it into his own mouth, so he might have made the whole smaller than its part, which is contrary to reason, or contradictory."

307. O vain and profane dupe of thine own reason, dost not thou know, that when thou wert whole in the seeds of the first parent of mankind, thou wast much smaller than the smallest part of thy grown up body?

308. And if there be such disproportions in the successive stages of the same natural body, what must be the difference of Christ's same body in its natural and supernatural existence?

309. Thou knowest nothing of a supernatural body; thy reasonings about it, therefore, must be worse than the judgment of a man blind from birth about colours.

310. It is not, therefore, the Catholic faith, but its opposers, who are contrary to reason, being contrary to its infallible Author.

311. So far Catholic faith, far from being contrary to, though above, reason, keeps a most rational medium betwixt the incredible credulity and incredulity of the *reformers*; credulous enough to believe the mysteries of the Trinity and Incarnation upon mere opinions, viz. private interpretations of their Bible, yet incredulous enough to disbelieve the mysteries of the real presence and transubstantiation, in opposition with the fact of the revelation of these mysteries, so clearly, so strongly, and so repeatedly hinted in their own Bible, that the apostle of the reforming system, Luther himself, could not help writing, in his letter to his friends at Strasburg, tom. v. fol. 502.

312. "If Carlostadius, or any man else, could, five years ago, convince me that there is nothing in THE SACRAMENT but bread and wine, he would have wonderfully obliged me. For I was examining this point with great anxiety, and laboured with all my force to get clear of the difficulty: because by this means I knew very well" (mark the liberal motives of the *reformer*) "I should terribly incommode the papacy. But I find myself caught

“ without hope of escaping ; for the texts are so clear, so strong, that they will not easily admit of a misconstruction.” Hence Luther admitted the *consubstantiation**, or substance of the Lord’s body with that of bread and wine. (283, 284)

313. On the other side the second *apostle* of the *reformation*, Calvin, teaches that the errors of the Lutherans are still greater than those of the Catholics. Hence instead of the real presence either with the transubstantiation of the Catholic, or the consubstantiation of the Lutheran, he only admits of a mere figure of the Lord’s body, without any real presence, nor consequently change in the nature of the bread and wine.

314. We shall soon confute, to the satisfaction of any man open to conviction, the untruth of the *singular* system of Calvin and consorts ; but now we must remark how the *reformers* confute each other by mutual contradiction, and consequently leave Catholic faith what it was, is, and shall remain, before, during, and after their existence, viz : The Standard of Revelation. (20—22.)

315. So far every opposition to the divine, and consequently true Christianity, is contradiction itself.

CHAP. VII.

SCRIPTURAL TRUTH: †

A SEQUEL TO THE SCRIPTURAL QUOTATIONS FROM THE II. CHAP. A—Z. a—c.

d. I am the *living bread*, which came down from heaven : if any man eat of *this bread*, he shall live for ever : and

* If Transubstantiation be the new name of an old dogma, *Consubstantiation* is the new name of a new nonsense. (284.)

† For a further elucidation of this religious and most important subject, see :

“ The Truth of the Catholic Religion proved from the holy Scriptures. By Mr. Des Mahis.”

“ The Touchstone of the Catholic Religion : or, sixty Assertions of Protestants tried by their own Rule of Faith, *Scripture alone*, and condemned by clear and express Texts of their own Bible.”

“ Fifty Reasons of Anthony Ulrick, Duke of Brunswick, to leave his Protestant Persuasion, and embrace the Catholic Faith.”

To be had of Keating and Co. 38, Duke-street, Grosvenor-square,

the bread that I will give is my flesh, which I will give for the life of the world.

e. The Jews therefore strove among themselves, saying : How can this man give us *his flesh to eat*?

f. Then Jesus said unto them : Verily, verily I say unto you, except you *eat the flesh of the Son of Man, and drink his blood*, ye have *no life in you*. d.

g. Whoso *eateth my flesh and drinketh my blood* has eternal life, and I will raise him up at the last day.

h. For MY FLESH IS MEAT INDEED, and MY BLOOD IS DRINK INDEED.

i. He that *eateth my flesh and drinketh my blood*, dwelleth in me, and I in him.

j. As the *living Father* hath sent me*, and I live by the Father*, so he that EATETH ME*, even he shall live by me*.

k. This is *the bread d. which came down from heaven* : not as your Fathers did eat manna and are dead : he that *eateth of this bread* shall live for ever. g.

l. These things d.—k. said he in the *synagogue*, as he taught in Capernaum †.

m. Many, therefore, of his disciples, when they heard this, i—k. said : This is a hard saying : who can hear it ‡?

n. When Jesus knew in himself that his disciples murmured at it, he said unto them : Does that offend you ? what and if you see the *Son of Man f. ascend up where he was before* ?

o. It is the spirit that quickeneth, *flesh* § profiteth nothing. The words that I speak, they are spirit, and they are life ||.

* Not figuratively.

† These things he said as a public teacher, in the most solemn manner, He was serious, therefore, saying *what he meant, and meaning what he said*.

‡ What *so hard*, if Christ had only meant a *figurative* eating, as the present opposers to Universal Tradition and Catholic Faith will have it ?

§ Neither is it meant here a *carnal eating*, as the unbelieving Jews suspected it; much less a merely *spiritual food*, as revelation and prayer, d—n. which are neither *meat indeed*, nor *drink indeed*, but it must be the *Son of Man*, his real, true, and substantial, though immortal person, as he ascended up to heaven.

|| *His words d. f. g. k.* ; of course not his words themselves, which being material signs made of sounds or letters, can neither be *spirit nor life*, but the thing spoken of or worded by him (*dicta*), they are *spirit*, nay the spirit that quickened the world out of nothing; and they are life, being the *immortal God*, made

p. But there are some of you that believe not*. For Jesus knew from the beginning who they were that believed not, and who should betray him†.

q. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

r. From that time many of his disciples went back, and walked no more with him.

s. Then said Jesus unto the twelve: Will you also go away?

t. Then Simon Peter W. a. b. answered him: Lord, where shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God. John vi. 51—69.

u. They went, and found as he had said unto them, and they made ready the passover.

v. And when the hour was come, he sat down, and the twelve apostles with him.

w. And he said unto them: With desire I have desired to eat this passover with you before *I suffer*:

x. For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God.

y. And he took the cup and gave thanks, and said: Take this and divide it among yourselves:

z. For I say unto you, I will not drink of the vine until the kingdom of God shall come‡. Luke xxii. 13—18.

meat indeed, and drink indeed: who said of himself, *I am the resurrection and the life*, John xi. 25. Besides, if the dead flesh of the Redeemer, separated from his divinity, *profiteth nothing*, what would profit mere bread and wine, the only unbecoming figure of his separated flesh and blood, if the Protestant system be not entirely groundless?

* In the figurative system there is nothing to believe.

† He likewise knew, therefore, that his one, holy, Catholic, and apostolic Mother-Church, and the whole Christendom through her universal tradition, would believe the real presence of his divine substance under the appearances of bread and wine. Had not this been his own doctrine, he must either have here declared it, or forfeited the veracity of his divine, and consequently infallible promises. (42—46.) O Lord, we believe thine own Mother-Church, the pillar and ground of the truth, upon thy own word: if we are deceived, thou art the deceiver, which to suspect, O eternal Truth, is absurdity itself.

‡ It is self-evident that *the fruit of the vine* is the wine of the paschal, not of the sacramental cup, which he only took *after supper*. b. If other evangelists have placed these words after speaking of the sacramental cup, it must be because, having omitted saying any thing else of the paschal supper, this remarkable farewell could not have come in a better place. This is an instance of the necessity of possessing much more of scriptural knowledge than the community of mankind possibly can, in order not to be carried from the

u. And he took bread, and gave thanks, and brake it, and gave unto them, saying: **THIS IS MY BODY**, *which is given for you*, *d.* **THIS** do in remembrance of me.

b. Likewise also the cup *after supper*, saying: This cup is the new testament in my blood, which is *shed for you**. Luke xxii. 19, 20.

c. I received of the Lord that which also I delivered unto you, (says St. Paul) that the Lord Jesus the same night he was betrayed took bread:

d. And when he had given thanks, he brake it and said: Take, *eat*, **THIS IS MY BODY**, which is broke for you; *a.* **THIS** do in remembrance of me†.

e. After the same manner also, he took the cup, *after he had supped*, *b.* saying: This cup is the new testament in my blood‡: **THIS** do ye, as often as ye drink it, in remembrance of me.

f. For as often as ye eat **THIS bread**, *d. d.* and drink **THIS** cup, *e.* ye do shew the Lord's death, till he come.

g. Wherefore whosoever shall eat *this bread*, *d. d.* **AND** (read **OR**)§ drink this cup of the Lord un-

path of truth by every wind of doctrine through the letter of scripture, which sometimes "*killeth*." Its spirit, therefore, is much more, or rather, is the only necessary part of the word of God; and where shall we find it, if not in the apostolical tradition, its universal test, Catholic faith? Hence neither the Apostolical Creed, composed by the apostles before any part of the New Testament was written, nor the Athanasian Creed, admitted by the Apostolical Church after the publication of the New Testament, mention scripture as the sole rule of faith. But both the faith in, and consequently doctrine of, the Holy Catholic Church, the communion of saints, (61. 62. 63.) Catholics, however, have the exclusive happiness of possessing both the authentical spirit and letter of divine scripture. (47.)

* By which must be meant the true, real, and substantial blood, for no other was *shed* for the redemption of mankind.

† If the sacrament of the Lord's body be really his supernatural body, and the species of bread and wine, this sacrament is the best possible remembrance of Christ and of his last supper; for what better remembrance of Christ's mortal body, than his immortal body? What better remembrance of the real bread and wine, eaten and drank at the Mosaical supper, than the figures or mere appearances of bread and wine? But in the system of the innovators, who suppose the consecrated bread and wine mere bread and wine, neither the Son of God, nor bread and wine, are represented; for bread and wine cannot represent themselves, much less can they represent the Creator of heaven and earth.

‡ As the Old Testament was in the true, real, and substantial, but dead blood of the Jewish lamb, so is the New Testament in the true, real, and substantial, but immortal blood of the Christian Lamb, *who dies no more*; and thus the figure or type is less than the thing figured.

§ Here the reformers, contrary to the Greek and Latin text, substituted the conjunction **AND** to the disjunctive **OR**, which was *too clear and too strong* in fa-

worthily, shall be guilty of the body AND blood of the Lord *.

h. But let a man examine himself, and so eat of THAT bread, d. and drink of THAT cup. e. For he that eateth and drinketh unworthily, d. e. eateth and drinketh damnation to himself, not DISCERNING THE LORD'S BODY †.

CHAP. VIII.

ITS CONFORMITY WITH THE OBVIOUS SENSE OF SCRIPTURE.

*Memoriam fecit mirabilium suorum misericors ad miserator
Dominus escam dedit timentibus se. Ps. cx. 4. Vulgate.*

316. What sincere Christian, therefore, d—z, a—g; if he has any respect, not only for scripture, and for its obvious meaning, but for common sense, can help concluding, from *so clear and so strong a scriptural context*, that in the real sacrament of the Lord's body must be truly, really, and substantially, though invisibly, present *his supernatural body, made meat indeed, and drink indeed*, under the appearances of bread and wine duly consecrated; if he seriously

vour of the communion under one kind. The Protestant Bible, therefore, far from being the whole word of God, is no more than its corrupted letter.

* Were the figurative system true, who could be guilty of both the Lord's body AND blood, now in a glorious and consequently inseparable state, by taking either a bit of real bread, or a drop of real wine? There is nothing, therefore, but the appearance of bread or of wine after consecration, and the reality of the immortal flesh and blood of Christ under each kind. This is, therefore, the difference between the Catholic believers and their Protestant adversaries. The former do partake of both the immortal, and thus really inseparable flesh and blood of Jesus-Christ under either kind; the former of neither, under both, according to their own opinion.

† To discern the Lord's body, where, if the new teachers of a figurative sense were right, should only be bread and wine, must be more than difficult, but impossible; and how could the divine Redeemer prescribe under pain of damnation an impossible command?

consider—the divine promise, d.—solemn doctrine, l.—institution, a.—command, f.—explanations, g. h. i.—comparisons, j. k. n.—and subsequent revelation, c.—of this divine, and consequently true, though incomprehensible* mystery?

317. A mystery which is not only a sacrament by excellence; a sacrifice (as we shall see hereafter) and the best possible remembrance of Christ's own natural, visible, and mortal body, being his supernatural, invisible, and immortal flesh and blood; but the remembrance of all his wonderful works.

318. A *remembrance* of the Creation; by the efficacy of the words: *This is my body*; equal to the omnipotency of these: "Let there be light, and there was light." Gen. i. 3.

319. A *remembrance* of his Incarnation, by the union of his divinity and humanity into the breast of such as *fear him*, as once in the womb of the *handmaid of the Lord*.

320. A *remembrance* of his miraculous birth, from his mother remaining a virgin; by his miraculous formation from the substance of bread, retaining its former appearance.

321. A *remembrance* of the shepherds and kings worshipping the infant Jesus in his cradle, by the adoration paid to his humble presence on the altar by all orders of men.

322. A *remembrance* of his teaching the doctors of the Jewish law under the appearance of a child; by hiding his infinite wisdom under the symbol of simple bread.

223. A *remembrance* of his first miracle; the change of water into wine, at the request of his mother†; by the Transubstantiation of wine into his precious blood, at the voice of a priest.

324. A *remembrance* of the appearance of the Holy Ghost under the shape of a dove at his baptism, by his real presence under the solid shape of bread, in his sacrament.

* As well to find fault with a TRIANGLE; having three angles: as with a MYSTERY; being incomprehensible.

† Though Christ took this opportunity of teaching his disciples not to indulge family considerations in the ministry, he could not refuse a miracle to his mother on this unnecessary occasion, and even before the time of his manifestation was come. How could he then refuse her any thing for us, now that he declared us, in the person of St. John, her children, and herself our mother, thus:

"When Jesus therefore saw his mother and the disciple standing by whom he loved, he said unto his mother: Woman, behold thy son. Then saith he to the disciple: Behold thy Mother." John xix. 26, 27.

325. A *remembrance* of the transfiguration of his natural into his supernatural body; by the transubstantiation of natural bread into his glorious body.

326. A *remembrance* of his making *clay* the means of his almightiness, in curing *the blind man by birth*, when he realizes his almighty presence by the ministry of *men*.

327. A *remembrance* of the loaves multiplied in his hands and those of his disciples to feed the multitude; by making repeatedly his supernatural flesh *meat indeed* in his own hands, and since in those of his true ministers, as often as the spiritual wants of men require it. (187.)

328. A *remembrance* of his last supper, by the communion under two forms, ordered to every priest saying mass, as to every witness of its institution.

329. A *remembrance* of his death, or separation of his flesh and blood; by his presence realized under the solid and fluid appearances of bread and wine, distinctly consecrated.

330. A *remembrance* of his divinity united at once with his soul in the abode of the saints departed from this life, and with his body in the grave; by the inseparable union of both his divinity and humanity, with either the appearance of bread or the appearance of wine.

331. A *remembrance* of his raising from the dead by his own power; by the change of the inanimate substance of bread into his immortal substance, by the power of his words.

332. A *remembrance* of the communion of the disciples at Emmaus under the form of bread only, by the participation of the whole sacrament to the laity under the form of bread only.

333. A *remembrance* of his vanishing from the sight of the disciples at Emmaus after their communion; by the vanishing of his real presence from the sacramental species, when they are consumed.

334. A *remembrance* of his coming into the room, the doors being shut; by realizing his substantial presence into a space even smaller than a key-hole.

334. A *remembrance* of Peter's walking on the water at the voice of Jesus-Christ; by the change of the nature of the sacramental species by the words of Christ.

335. A *remembrance* of his eating with his apostles after his resurrection; by suffering the union of his glorious body with our mortal bodies in the communion.

336. A *remembrance* of all the resurrections and miraculous cures performed by him, or in his name; by continually changing, by, and through, his Christian Mother-Church's priesthood, the inanimate and corruptible substances of bread and wine into his impassible substance.

337. A *remembrance* of all his miracles in general; in suspending, by his almighty power, S. the natural law, by which what appears bread and wine should continue bread and wine, as long as their appearances remain, if it was not for his divine interference. (289.)

338. A *remembrance* of the God-man going up to his heavenly Father; by the union of his divinity and humanity to our souls in the communion.

339. A *remembrance* of his sending the Holy Ghost under the appearance of fiery tongues; by his real presence under the liquid figure of wine.

340. A *remembrance* of the declaration of his coming again to judge the *living* and the *dead*; by the scriptural truth of his being everlasting life to the *worthy*, and damnation to the *unworthy* partaker of the Redeemer, made *meat indeed and drink indeed*.

341. Now if you reform the Catholic Faith, and consequently Apostolical Tradition and Divine Revelation, respecting the real presence of the Lord's body in its sacrament and sacrifice;—if you take off the transubstantiation of bread and wine into the immortal substance of the flesh and blood of Jesus-Christ, a part of the scripture is nonsense.—The revealed law, having no remaining sacrifice, is worse either than the natural or the written law, which had their sacrifices.—The most incredulous Jews, then, may ask you, whether, or no, your Redeemer was *made flesh* more really than *meat indeed*?—How is your sacrament better than the manna of the desert?—Whether his flesh was more effectually given for the life of the world, on the cross, than it is at the altar?—Why it should give eternal life, and be called an heavenly, life-giving bread?—Whether, in fine, the Almighty Lawgiver of the Christian world has left, or not left, a memorial of all his wonderful works?—And if this wonderful memorial of all wonders be nothing but a bit of bread and a glass of wine?

“*Parturiunt montes, nascetur ridiculus mus!!!*”

* Nay, if the sacrament be mere bread, as earthly bread it cannot be compared to manna, which was a heavenly food; and thus the figure is better than the thing prefigured, which is contrary to reason, yet conformable to the *figurative system*, thereby proved unreasonable.

342. To be serious, when the God-man, when the God of truth promised to be with his Christian Mother-Church teaching all days, even to the end of the world, and to make her his "sanctuary for ever more," he must have warranted, if not both, at least either his real presence in the sacrament of his body, or his infallibility to her doctrine.—If only his real presence; its disbelievers then do not belong to his Church;—if only his infallibility to her doctrine; as she ever taught the real presence, transubstantial change, and unbloody sacrifice of the Lord's immortal body, the disbelievers of these mysteries have forfeited Christ's own doctrine, and are only Christians by name, but out of the household of Christ.

343. None but the believers of the real presence and Transubstantiation, therefore, can be truly Christians, or the faithful.

344. So far "The fear of the Lord is the beginning of wisdom."—So far "He has made a remembrance of his wonderful works, being a merciful Lord: he has given food to them that fear him. He will be mindful *for ever* of his covenant: he will shew forth to his people the power of his works." Ps. cx. 4, 5, 6. *Bible of Doway.*

345. True it is, that instead of this literal translation of the Latin version by St. Jerom in the 4th century; a version ever approved by the whole Catholic Church as entirely conformable to universal tradition and Catholic faith; we read in the Protestant Bibles:

346. "He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He has given meat unto them that fear him." Psal. cxi. 4, 5.

347. But this is an instance of the incorrigible infidelity of the *reformers* about scripture, whenever it is *too clear and too strong* against their innovations. Any impartial reader may see a very great number of equally wilful mistranslations of the *reformers* in the "Errata of the Protestant Bible." The Protestant Bible, therefore, as we shall have many occasions to remark and repeat, is not the whole word of God, but only its corrupted letter, or *Apocrypha*.

348. How rightly, then, did the Mother-Church prevent, as much as laid in her power, her *unlearned* and *unstable* children from making, by ignorance or malice, mistranslations of the letter of scripture into new languages, renovated every day: the obvious and authentic sense of which was always and every where contained in

the perpetual and universal belief, in a word Catholic faith ! By this salutary prohibition, the Church acted the part of a wise, prudent, and tender mother, who forbids not her children to enjoy the benefit of fire, but forbids them to play with it to their own destruction. I.

CHAP. IX.

ITS CONFORMITY TO THE AUTHENTICAL SENSE OF SCRIPTURE.

All men have no faith. 2 Thess. iii. 2.

349. The Roman Catholic Faith, respecting the real presence and Transubstantiation, is not only conformable to the obvious sense of scripture, but to its authentical meaning.

350. The incontrovertible truth of this assertion will be better understood by the following comparison, than by a thousand arguments.

351. Let us suppose that a bold man, as bold as Friar Luther, *standing alone against the Universal Church* and Catholic Faith, publishes in England that the *Habeas Corpus* Act, notoriously interpreted in its obvious sense, should be understood ironically, and consequently made void, public notoriety will first condemn such an impudent innovator.

352. However, as a fool is always sure to find a more foolish hearer, he draws in his particular way of thinking the chief magistrate of a county, and the error may grow worse.

353. Then his Majesty the King, either after the example of some zealous magistrates, or of his own accord, declares that he found as established all over the British empire the *Habeas Corpus* Act, from its first passing, interpreted in the most natural sense, and he requests, at the same time, all the members of his parliament, if they know any thing to the contrary, to make it public.

354. The whole British empire remaining silent, who, in the name of common sense, who will dispute either the

King's sincerity, or the approbative silence of national notoriety?

355. Let us proceed further; the King, not satisfied with this negative publicity, assembles his parliament, and all and every one member thereof are interrogated whether the *Habeas Corpus* Act be real or delusive; whether its obvious meaning be the universal construction given to it: yes or no? They all say: YES, and this affirmative evidence of fact is contradicted by none of their constituents.

356. This universal, positive, and negative testimony, manifested by the royal sanction, becomes, of course, a new act, confirming the fact of the *Habeas Corpus* Act ever having been interpreted in its natural and obvious sense; who will have the madness of either disputing still a fact so evidently confirmed, or of calling innovation the very reconfirmation of the old fact?

357. This is, however, precisely what constantly did the opposers of the Catholic Church with regard to the new definitions of her old faith. Let us take, for example, the most disputed and most evidently confirmed tenet of the Catholic faith, viz: the perpetual and universal interpretation of the following scriptural texts in their obvious meaning:

Precept.

358. "Except you eat the flesh of the Son of Man and drink his blood, you have no life in you."

Promise.

359. "The bread which I will give you is my flesh, which I will give for the life of the world: for my flesh is meat indeed, and my blood is drink indeed."

Institution.

360. "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it and said: Take eat; THIS IS MY BODY, which is broken for you."

361. "THIS (360.) do in remembrance of me."

362. The hitherto unheard of figurative interpretation of these texts, proposed for the first time anno 1048 by Berengarius, is first condemned by the universal indignation of the

whole Christian, or Catholic world; by the universal notoriety of its Catholic faith.

363. Yet they (362.) do not silence the obstinate innovator. He first induces into his private opinion Brunon, Bishop of Angers, and a few others. Hence Durand, Bishop of Liege, and others, first, and after them his Holiness, Pope Leo IX. in two Councils; one assembled at Rome, and the other at Verceli; calls the Catholic faith to witness that the obvious meaning of the words: **THIS IS MY BODY**, ever was every where their received sense.

365. Four centuries elapse, and the very same fact, viz: the fact of the obvious meaning of the words: **THIS IS MY BODY**, being ever the universal interpretation of them, is further confirmed by the universal Council of Trent in 1545, after the Sacramentarian sects (or disputers about the sacraments) had renewed the almost forgotten opinion of Berengarius, recanted by himself before his death.

366. Yet the implicit and explicit testimony of the Universal Church concerning a fact, not only of national, but of universal notoriety, as must be the universal faith invoked by the Catholic Church, is called in question by the deserters of the Catholic Church, by the dissenters from her universal faith!!!

367. Who, after such a striking proof of human conceit and obstinacy, will not say, with a very judicious writer, that even mathematical truth would be disputed, were it as obnoxious to human pride, as Catholicism? Who will not repeat after the holy writ: "*They have*" Peter's and the Apostolical Succession, "*let them hear them; if they hear not*" Peter's and the Apostolical Succession, "*neither will they be persuaded, though one rose from the dead.*" Luke xvi. 29. 31.

368. I cannot close this chapter without remarking the similarity of the British political constitution to the spiritual constitution of the universal, visible, and orthodox, in a word, Catholic Church of Jesus-Christ;—a similarity most glorious to the former, and the best proof of its soundness.

369. A striking feature of likeness is, the creation of the Lords by his British Majesty, and the canonical institution of the Bishops by his Holiness the Pope.

370. This may be disputed, for what is not disputed, since this godly maxim, "*The fear of the Lord is the beginning of wisdom,*" was changed for the worldly one; The beginning of wisdom is doubt?

371. This maxim I do not object to, respecting natural sciences, *left to the disputes of men*; but only in matters of, or concerns nearly relating to, faith; in which, since the spirit of God and the perpetual, universal, visible, and orthodox, in a word, Catholic Church, ever directed by him, could have left nothing unsettled after eighteen centuries; doubt must be either the beginning of error, or the effect of ignorance.

372. The man who would dispute the creation of the Lords to his British Majesty, by comparing the feudal æra with ours, would prove himself a very bad *publicist*; that man cannot be a better canonist, who disputes to the Pope the institution of the Catholic Bishops, by assimilating the present time and circumstances with the time and circumstances when the want of communication prevented the Head of the Church from exercising every where by himself his plenipotentiary vicegerency of the Heavenly King? W.X.

373. Another more striking feature of the aforesaid likeness (369.) is, that as, in the British Constitution, the bills are prepared by the representatives of the Commons,—examined by the Lords,—and sanctioned by the Crown; so in the Spiritual Constitution of the Church, the canons are prepared by the Divines sent from every quarter to a Council,—examined by the Bishops,—and sanctioned by the Apostolic Chair.

374. To suppose, therefore, after and notwithstanding such likeness, that the spiritual constitution of the Catholic Church might be hurtful to the temporal British constitution; is a groundless supposition: and to infer, from this groundless supposition, that it is right to exclude any Catholic subject from the British legislature; nay, that it might be sinful to put him on the same footing as even the deserters of the religious establishment of England, must be blindness itself.

375. On the contrary, it is self-evident that the spiritual constitution of England depends on its temporal constitution; this on the physical strength of the country, and this physical strength mostly on the population of Catholic Ireland, whose sincere reconciliation therefore must be the direct support of the temporal constitution of England, and, of course, the indirect support of its *spiritual* or *religious* constitution.

376. Every enemy to both, therefore, is an enemy to Catholic Emancipation. Hence Methodists, a Presbyterian

sect, ready to swallow up the temporal and spiritual constitution of England, and conscious of the seasonable assistance which both must derive from a measure demonstrated necessary both by Pitt and Fox, deceive the credulous and thoughtless part of their countrymen, by suggesting that "the Catholics will not be satisfied until they have established the Catholic Religion on the ruin of the Protestant."

377. It is difficult to find an answer as evident as the perverseness of this suggestion.

378. However, true it is, that, since faith is the evidence of genuine revelation, the faithful, whether emancipated or not emancipated, cannot help desiring, with all their heart, that not only their country, but every spot of the universe, do acknowledge the perpetual, universal, visible, and orthodox, in a word, Catholic Church, the communion of saints, or spiritual kingdom of God on earth, as often as they repeat in the Lord's Prayer: "Thy kingdom come!" But repeating as often in this next invocation: "thy will be done!" they know that all their wishes must be ultimately submitted to the will of God, and consequently to his commands, which are, not to do the smallest injury for the sake of the greatest good. And as it would be and it is an injury to deprive any one of his birth-right on account of his religion, if that religion be not antisocial, the admission of Catholics to national representation cannot prevent the return, as members of parliament, of Protestants, who being the bulk of the British empire, must continue to keep their majority in the representation of that Protestant country, as the Catholics continue to keep it in the legislative body of Catholic France, although any Protestant is equally eligible.

379. Whether Catholic Emancipation would increase or decrease the number of Catholics in the British empire, is a matter so uncertain, that each opinion is equally supported by excellent politicians and Christians. But that no man of any persuasion would lose his chance of sharing the legislative honour by the admission of Catholics thereto, is a natural inference both from Catholic forbearance for centuries past, and from the unchangeable Catholic principle of rendering his due to every one.

380. To continue, therefore, to deprive them of their birthright, in fear of their depriving others thereof, is the most evident injustice, grounded upon the most *groundless* pretext: because neither their evident minority in the national representation could, nor their eventual majority,

were it even possible, would become unjust towards the restorers of their so long endured grievances.

381. Besides, the supposition that the emancipation of the Catholic profession from political inabilities would bring to it many members of the Protestant persuasions, is the worst compliment which can possibly be paid to them. For, if they have no other support than the disabling of the Catholic profession, how *avowedly* groundless then must be they! and if they have other supports, yet will not make use of them, then how intolerant and illiberal, how uncharitable and unchristian, do they prove themselves, with all their boasted *liberality*!

382. Some will insist that, as the Catholic profession deprives from the communion of saints all other persuasions, so they use a right of retaliation, in depriving the Catholic profession of the participation in legislation.—But this is a comparison without either truth or parity: because it is not the Catholic religion, but its very opposers who exclude themselves from the communion of saints, and who willingly, and in spite of all the endeavours of the Catholic believers, neglect to *hear the holy Catholic Church, the communion of saints*, and incur the divine anathema: *if he neglect to hear the Church*, of course, the original, perpetual, universal, visible, and orthodox, in a word, Catholic Church; *let him be unto thee like an heathen man and a publican*.—On the contrary, it is the British Protestants, Christians or Deists, who deprive their Catholic Christian fellow-subjects of their birth-right, let their devotion to, sacrifices for, and admiration of, the British constitution, be what it may.—The excommunication of the Protestant persuasions, therefore, is the act indeed of every one of their abettors, whilst the political disabilities of the Catholic believers are not their act indeed, but that of their Protestant opposers. The excommunication of the Protestants is not only voluntary, but grounded on divine and human justice, whilst the political inabilities of the Catholic are not only involuntary, but as contrary to divine and human justice, as to common sense; since nothing can be more repugnant to common sense than to say:—Although you do not require of us to forsake our political constitution to participate in your communion, yet, unless you forsake your religion, you cannot participate in our political constitution.—As long as you choose to be consistent, we choose to remain unjust.—If you wish to be like us, do only imitate the apostates of your faith; then, and then

only, we shall rely upon you. Otherwise, we must wrong you, for fear you should wrong us.—O! *reformed morality!!!*

383. So far, according to the infallible Lawgiver of the original, perpetual, visible, and orthodox Christian, in a word, Catholic Religion, its opposition implies both the unbelief of the *heathen man* and the iniquity of the *Jewish publican!!!*—Moreover, after the never and no where equalled hardships, vexations, and disabilities, which the Irish Catholics, in particular, have been patiently enduring for centuries, rather than to disturb the peace of the mother-country, to persist in refusing to do justice to them for fear of an injustice from them, would be a mockery of brutish stupidity or devilish atrocity. But we must not let our love for the preservation of the British constitution and nation transgress the law we imposed upon ourselves, not to interfere with politics: let us, therefore, continue to examine genuine Christianity itself.

CHAP. X.

ITS ASCERTAINMENT.

The Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do, but do not after their works, for they say and do not. Matt. xxiii. 2, 3.

384. When there is any doubt about what is the Catholic faith concerning a controverted point, then the Catholic faith is ascertained, not by the private interpretation of the Pope, or any of the Apostolical Succession, but by the tacit or explicit, yet common testimony of Peter's succession, and of the universal body of the Bishops, upon the actual belief of all and every district of the Catholic Church. (349—357.)

385. This ascertainment (384.) is called a definition of faith, and very properly so; for it can be nothing more than fresh explanation or wording of an established doctrine. (170.) Witness the words *Transmutation*, *Transformation*, *Trans-elementation*, and, in fine, *Transubstantiation*, successively

suggested by Peter's and the Apostolical Succession, to express the perpetually believed change of bread and wine into the Lord's immortal body in its sacrament. Their dogmatical definition must be right; because Peter's and the Apostolical Succession, in ascertaining what is the universal belief in all and every district of the Roman Catholic or Mother-Church, not only exercise a divinely warranted and thus infallible authority of judging rightly, but give, in a matter of fact, the most satisfactory possible evidence, independently of their private opinions or personal merits.

386. For their testimony, then, can deceive neither themselves or others.

387. *Not themselves*; because nothing is more easily known, particularly to a Catholic Bishop, than the doctrine publicly taught in his district.

388. *Not others*; for if, contrary to the interests of their salvation and temporal respectability, they could wish to deceive the Catholic world about its Catholic faith, Catholic faith must, of course, reclaim against so criminal and so useless an attempt. N.

389. *So useless*; because who, in his right senses, can suppose, that not only the Pope, but a thousand Bishops of different tongues, nations, and interests; not only a thousand Bishops, but a million of their clergy; not only a million of their clergy, but hundreds of millions of their flocks, could ever be prevailed upon to believe that they actually believed what they really did not: while it is quite impossible to persuade a single Protestant, for instance, contrary to his profession, that he really believes the divine institution of seven sacraments, and of the sacrifice of the mass, the necessity of penance, auricular confession, the efficacy of indulgences, the invocation of saints, the revelation of purgatory, or any Catholic tenet contrary to his persuasion.

390. Had any one of the controverted Catholic tenets, therefore, ever been uncatholic, they never could have become a part of the Catholic faith. (44.)

391. Every Catholic tenet, therefore, even the most disputed, must be conformable to apostolical tradition, and consequently to divine revelation*.

* See "Abridgment of the Roman Catholic Doctrine," by the Author of "The pious Christian instructed in the Nature and Practice of the principal Exercises of Piety used in the Catholic Church: being a third Part to the Sincere and Devout Christian." Edinburgh, 1795.

392. Catholic faith, therefore, as ascertained by the Roman Catholic teaching Church, may be rightly defined : THE GREATEST POSSIBLE NOTORIETY OF THE REVELATION, WARRANTED BY THE MOST INFALLIBLE OF TESTIMONIES.

393. For it is evident that neither the Pope, the apostolical, clerical, or laical body, could possibly add an eighth sacrament to the Catholic Faith. For the same reason, they never could add a seventh, a sixth, a fifth, a fourth, or a third.

394. The five sacraments, therefore, discarded by the sacramentarian deserters of the Catholic faith, are no less certain than the two that are retained, viz: baptism and their sacrament, or rather *figurative unlikeness* of the Lord's body. *d.*

395. We must say the same of the real presence and transubstantiation, or any other tenet whatsoever of the Catholic faith, which faith consequently must have remained the test of apostolical tradition, and consequently of Christ's own doctrine, as cannot be too much inculcated and repeated.

396. No one but the Roman Catholic believer, therefore, can be called rightly *faithful*, for no other can utter with her this Act of Faith :

397. O Divine Christian Lawgiver, I believe, as my own existence, all and every Catholic tenet, not only because they are the doctrine of thy divinely warranted and consequently unerring Mother-Church, the Pillar and Ground of the Truth; but because, as integral parts of the Catholic Faith, or universal and perpetual belief of the Apostolical Tradition; the very test of thy own revelation; they must be as true as if coming immediately from thy own mouth, O Eternal Truth itself. May the world know it, and there shall be ONE FOLD AND ONE SHEPHERD ! viz: THE ORIGINAL, PERPETUAL, VISIBLE, AND ORTHODOX, IN A WORD, CATHOLIC CHURCH OF JESUS-CHRIST, AND HIS PLENIPOTENTIARY VICAR ON EARTH, THE UNINTERRUPTED SUCCESSOR TO PETER, PRINCE OF THE APOSTLES. Amen.

CHAP. XI.

ITS INFALLIBILITY.

Shall their unbelief make the faith of God without effect? Rom. iii. 3.

398. The most indubitable of facts, are such as rest upon the most general, perpetual, and authentic evidence of the universal tradition or notoriety of their reality.

399. But all and every Catholic tenet rests on Catholic faith, which is the most general, perpetual, and authentic evidence of the universal tradition or notoriety of their revelation.

400. The revelation, therefore, and consequently divine and infallible truth of all and every Catholic tenet, is the most indubitable of facts.

401. If we are to give credit to the most obvious and authentic sense of divine scripture, the original or Christian Mother-Church is divinely, and thus INFALLIBLY, warranted *proof against the gates of hell*,—inseparable from *the spirit and words of God*,—ever guided by the *Holy Ghost*,—and daily assisted by her almighty Lawgiver, *teaching all nations all things whatsoever he has commanded to observe all days, even to the end of the world*: in a word, the Mother-Church is divinely warranted unerring in her doctrine for ever, and consequently INFALLIBLE therein. a. A. B. T. S.

402. But the Roman Catholic Church is most certainly the Christian Mother-Church. (37.)

403. The Roman Catholic Church therefore is infallible in her doctrine. (401.)

404. Nay, no other Christian society can possibly be infallible in its doctrine, nor consequently the true or original Christian Church.

405. For all others teach their own fallibility, and of course must be fallible, whether this very doctrine of their own fallibility be right or wrong.

406. Because, *if right*, then they are fallible; and *if wrong*, then they are actually *erroneous*, and therefore *fallible*.

407. This consideration alone should be sufficient to prove to the Greek and Protestant dissenters from the communion and faith of the perpetual, universal, and authentic, or Catholic Church, that having ceased to “believe the Holy Catholic Church, the communion of saints,” they must have forfeited the “Sanctuary of God for evermore.”

CHAP. XII.

ITS RATIONABILITY.

One thing is needful. Luke x. 42.
Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matt. vi. 33.

408. What can be more rational, in the most important and only necessary thing for which man was created, namely, his eternal salvation, than to take the best way to, and the best means of, obtaining this very end?

409. And what way is better than what the very apostles have called “the Holy Catholic Church, the communion of saints?”—What means are better than those pointed out by her in the Catholic faith, the belief of saints? Is not the Catholic, and consequently the most universal religion, better than a schismatical, a merely national, a synodical, a parochial, or, in fine, an individual persuasion? To be short, if we choose the best in every thing else, let us take especially the best in religious, and consequently everlasting concerns. Let us, therefore, take the best Church,—the best Faith,—the best Religion.

410. Now is not the best Church the perpetual, universal, visible, and orthodox, in a word, Catholic Mother-Church, truly styled *the Pillar and Ground of the Truth?* (386.)

411. Is not the best faith the one, holy, Catholic, and Apostolic Faith, without which it is impossible to please God? F. (99.)

412. Is not the best religion, that which, according to

the doctrine of its very opposers, "he that believeth not, shall be damned?" R. (69.)

413. We have demonstrated that the perpetuity of the Catholic Church, the genuineness of the Catholic Faith, the truth of the Catholic Religion, rest on a physical, moral, and metaphysical certainty. (44.) Is there any greater possible certainty?

414. What can be wiser than to trust, and more unwise than to distrust, the greatest possible certainty, all the united evidences of scripture, tradition, and facts?

415. The most obstinate opposer to the one, holy, Catholic, and apostolic religion of Jesus-Christ, the Protestant, will tell you that he pretends to have no other rule of faith than his Bible. (347.)

416. The Bible also is a rule of faith for the Catholic. How, then, can they so widely differ from each other?

417. The *Protestant* rule of faith is the *reformed* Bible, (347.) interpreted by any one for himself; and such Bible, thus *privately* interpreted, is, of course, the word of every one but God, and therefore not a rule of faith, but the surest way of deception.

418. On the contrary, the Catholic rule of faith is canonical scripture's *obvious* and *authentic* meaning, warranted both by the perpetual, universal, or Catholic, and consequently unchangeable belief and doctrine of the perpetual, universal, visible, and orthodox, in a word, Catholic Church.

419. Now the obvious and authentic meaning of canonical scripture thus warranted is the word of no one but God, and consequently the best possible rule of faith.

420. Besides, what will warrant to the *Protestant* the canonicity of his own Bible?—The *Reformers*? They themselves distrust and contradict each other. (314.)—*Universal Tradition*? The Protestant must either renounce universal tradition, or be condemned by its perpetual, universal, and consequently authentic test, or, Catholic faith.—*Catholic Church*? If the Protestant trust her for the letter of the Bible, why not, as we have already remarked, for its meaning, "written, not with ink, but by the spirit of the living God; not in tables of stone, but on the fleshy tables of the heart" of every faithful abettor of the original, perpetual, universal, visible, and orthodox, in a word, Catholic Church?

421. In whatever light the system of the *Reformers* be considered, we cannot help remarking how groundless this

system is, and how consequently rational is the Catholic faith, because nothing but the Catholic faith can possibly be the universal and authentic test of apostolical tradition, and consequently of divine revelation, thus the right medium between incredulity and credulity.

422. *Incredulity*, distrusting both the letter and spirit of scripture : *credulity*, mistaking any contradictory sense privately given to scripture for the word of God !!!

423. Catholic faith, therefore, (421, 422.) should be as universal as common sense, and then nobody could possibly give a better definition of man than that of the sentimental author of the *Studies of Nature*, Bernardin de St. Pierre : "MAN IS A RELIGIOUS ANIMAL."

424. In fact, this definition appears more adequate to its object, than the common one : "Man is a rational animal." For, 1. Man abuses so dreadfully his reason, chiefly against revelation, that his reason is too frequently unperceivable. 2. There is such an uniform wisdom in the instinct of brutes towards their conservation, that the want of reason, at the first sight, does not appear to distinguish them from man, so much as his peculiar relation to God.

425. A *relation* so universal, that men who lost sight of their own Maker, the Creator of Heaven and Earth, did rather worship the most contemptible works of their own hands, than nothing.

426. A *relation* so natural, that even the most impious of men, if in pain or danger, cannot help exclaiming : "Oh! God!"

427. A *relation* so rational, that the *reformers* of Christ's own, or Peter's and the Roman Catholic doctrine, preferred to swallow the inconsistency of reforming, what is necessarily irreformable, (401.) rather than to deny Christianity.

428. But if man be *universally, naturally, and rationally*, (425—427.) a religious animal, how could he ever become such a stranger to his own nature, as to turn an Atheist, (72—77.) did not his primitive nature suffer a most dreadful degradation since his getting out of the hands of his excellent Maker.

429. This degradation, evident as it is in its effects; ignorance and concupiscence; is very mysterious in its cause.

430. I say : *evident in its effects* : for, were not ignorance and concupiscence, or sensual cupidity, the lot of sinful man, who could conceive how all and every individual of the most distinguished political senate of Europe; that of the British

Empire, continue to swear, for so many years since the *reformation*, that the religion of the Edwards, Alfreds, of the Barons of *Magna Charta*, of the Bacons, Fenelons, and Bossuets; nay, the very religion which converted Great-Britain to Christianity from idolatry, is idolatrous?*

431. But the mysterious cause of human ignorance and concupiscence; *ignorance*, which prevents the knowing, and *concupiscence*, which discourages the seeking of real happiness; is soon cleared up by reading the first and only authentic history of the Creation, or Genesis, interpreted according to its obvious and authentic sense.

432. There (431.) we see plainly that the Supreme Maker of visible and invisible things, created only two kinds of intelligences, or beings able to know him, love him, serve him, and thus to become happy with him for ever.

433. One kind merely spiritual, or angels, to be admitted immediately to his eternal mansion. The other kind, both a spirit and body, united together, to deserve on earth a future admission into the same heavenly bliss.

434. These two intelligences, angelical and human, had been created good and free: thus willing and able to co-operate to their own happiness, and so to make it the more agreeable, both to their Sovereign Benefactor and to themselves.

435. To acknowledge willingly the infinitely just sovereignty of, and their due submission to, his divine Majesty, were the only conditions of their divinely intended happiness for ever.

436. Yet pride lost every thing.—A part of the angels wanted to equal themselves to the omnipotent Creator of their being, and thereby deserved to be everlastingly punished with the anguish of hating goodness itself.

437. Man, as weaker, was put to a still more easy trial.—The enjoyment of all nature was given to him, under the only restraint of not taking of the fruit of one tree, called the *Tree of Good and Evil*, because the good consisted in obeying, and the evil in disobeying, his bountiful Creator.

438. To facilitate more and more the execution of this exceedingly easy command, by the greatest possible motives

* Is there in the whole world, however, one single truly Catholic believer who would, for a seat in parliament, nay for a throne, condescend to swear that all the *Protestants* are idolaters? Yet he is called *illiberal* by the *generous* ravishers or detainers of his birth-rights!!!

of hope and fear, God interested in the reward or punishment of the fidelity or infidelity of our first parents, the felicity or misfortune of their offspring through every generation.

439. Nay, if God did not hinder the devilish malice of bad angels from making use of the liberty of their nature, to tempt and corrupt human kind in its spring by a wilful prevarication, he did not allow it to appear in any other shape than that of the most malicious and abject animal, that of a serpent, to caution and disgust man from its poisonous suggestions.

440. God could do no more, consistently with his infinitely just command, of a voluntary obedience from man, than to give him innocence, with the strongest motives and the easiest means of making it both meritorious and hereditary by a mere negative.

441. For (440.) had our first parents answered: *No*: to the first suggestion of their enemy, instead of the experience and science of moral good and evil, called *conscience*, they would have preserved to themselves and posterity for ever the divine gift of innocence.

442. However, like gamblers, who sacrifice to an unnecessary chance the comforts of their life and posterity, Adam and Eve consented to forfeit them, by disobeying their infinitely kind benefactor, and making him a judge instead of a rewarder.

443. Superficial thinkers might object that God foresaw infallibly the fall of Adam; which consequently Adam could not prevent, but God alone could.

444. The answer is, that the infallible prescience of God, as well as our certain vision of human, and consequently free, actions, do not interfere with their freedom, but on the contrary, suppose them just as we feel them to be, that is, perfectly free.

445. The divine prescience of man's transgression, therefore, made it *certain*, but not *necessary*, otherwise our first parents could not repent, or be ashamed of, a transgression which they could not possibly avoid.

446. Besides, if even the obligations of parents towards their offspring, or of creatures to creatures, by no means imply, but rather exclude, any obligation of the Creator towards any of his creatures,—if the tenderest mother is not obligated to deprive her son of his birth-right when of age, though she is confident that he will by a bad manage-

ment of it injure his health and that of his posterity,—much less reasonably might it be supposed that God ought to have deprived both angel and man of the title of free agents, because he knew the inconvenience of that liberty in its use.

447. Moreover, if God was forced to do what our ignorance shews us to be the best, he should be less free, and consequently less perfect, than human imperfection itself.

448. To be sure, it would have been better for us if our first parents had not had a liberty which they abused; but if God were obligated to do what is best for us, we should then be right in complaining of his not making us angels; next of his not making us archangels; and at last what would prevent us to complain, like the revolted Lucifer, of not being the Almighty himself?

448. “Shall the clay say to him that fashioneth it: What makest thou?” Isa. xlv. 9.

449. Some half philosophers will call nugatory the trial which God made of human fidelity, which he knew would end in the misfortune of human kind.

450. But if a little philosophy can start objections, more philosophy can answer them.

451. In the unfortunate and foreseen trial which God made of human fidelity, he not only shewed his condescension to his creature, but manifested his divine justice, mercy, and infinite love, so much as to offer to sinners divine means of becoming both greater and happier than if no sin had taken place. For if Adam had persisted in his innocence, he would have remained, with all his posterity, *a little lower than angels*; and there is not a Saint of the New Testament who is not above the angels.—Had not Adam sinned, we never should have had a divine Redeemer, an amiable Mother of the God-man, no apostles, martyrs, confessors, virgins, sacraments, bloody and unbloody sacrifice; in a word, none of the blessings on account of which Adam's sin is called by the holy Fathers: *A happy fault, which was followed by such a Redeemer!** It is not, therefore, the trial of Adam's fidelity, but the objection derived therefrom, which is nugatory. (449.)

452. Having lost their most graciously bestowed innocence, our first parents could not transmit it to their seed, no more than a ruined father transmits a fortune to his posterity. Hence the naturally miserable condition of mankind, according to this natural law:

* O Felix culpa quæ talem meruit Redemptorem!

453. "A good tree cannot bring forth bad fruit; neither can a corrupt tree bring forth good fruit." Matt. vii. 18.

454. As by human transgression the infinite majesty of God was slighted, a reparation adequate, and consequently infinite, thus beyond the finite means of mankind, became necessary.

455. Hence the necessity of a Mediator between God and man; proportionate to both; and consequently God-man. GOD-man to make his sacrifice both INFINITE and possible. (454.)

456. Accordingly, the Incarnation of the Word of God, by which all things were made, had been determined upon, and was thus prophesied to the serpent:

457. "I will put enmity between thee and the woman; (she or) her seed shall bruise thy head." Gen. iii. 15.

458. God the Son, therefore, determined, from his infinite goodness, to perform this work of human liberation for all men.

459. Yet none but *men of good will* are to reap its benefit. For it would be inconsistent with God's wisdom and justice, to have required the temporal co-operation of the guiltless, and not of the guilty, for his everlasting happiness*.

460. The God-Man, therefore, has not only satisfied for the loss of man, but has established the ways and means for applying to each and every man of *good will* the merits of his divine mediation. (459.)

461. These ways and means are expressed in the Apostle's Creed in these three articles: "I believe the Holy Catholic Church; the Communion of Saints; the Remission of Sins."

462. To disbelieve the Holy Catholic Church, therefore, is forfeiting the communion of saints, the remission of sins, and consequently life everlasting, unless the *reformers*

* "Gloria in excelsis Deo:" et "in terra pax hominibus bonæ voluntatis." Vulg. Luc. ii. 14. "Glory to God in the highest, and on earth peace to men of good will."

The mistranslators of divine writ, finding this text *too clear* and *too strong* in favour of the Catholic tenet of our necessary co-operation, to reap the fruit of redemption, have mistranslated it thus: "*Glory to God in the highest, and on earth peace, good-will toward man!*" Milk and water! Once for all, the Protestant Bible is no more than the apocryphal letter of God's word, and consequently an *human imposition*; which, however, in spite of the misconstructions of the *Reformers*, still bears witness to the divine truth of the Catholic Faith, as we have proved by so many quotations, A—Z. a—z. a—h. pp. 9 and 64.

of the holy Catholic Church, the communion of saints, might be supposed more free from sin than the saints themselves, or in possession of obtaining the end without the means, which both their own rule of faith; the Bible; and the part of universal tradition they have not as yet formally discarded, viz: the Apostolical and Athanasian Creeds; might be supposed unwarrantable motives of credibility. (58—69.)

463. To be short; either the original, perpetual, visible, and orthodox, in a word, Catholic Religion, is according to plain scripture, A.—G. and the Apostles Creed, incontrovertible; or, according to the dissenters from it, it really was "*drowned in abominable idolatry.*" (14.)

464. In the former, or Catholic hypothesis, the dissenters from the Catholic Church and Faith, are Christian by name only, and in fact *heathen like*. "If he will not hear the Church, let him be unto thee like an heathen man and a publican." V.

465. In the latter, or Protestant supposition, Christ has forfeited his words, P.—Z. a. b. and with his words, his veracity, and consequently his perfections and Deity. His doctrine, then, or Christianity, is an imposition.

466. In neither case can the *reform* of the Catholic religion be a divine, or properly called religion.

467. So far reason demonstrates both the truth of the Catholic religion, and the mistake of its *reform*.

468. *Demonstrate!* yes, demonstrate, not in the same, but in an equally indubitable manner, as this mathematical truth, for instance: two and two make four.

469. Because, since truth is an entire conformity of ideas with their object, and there cannot possibly be a greater than this entire conformity, neither can there be one truth greater than another truth; the aforesaid truth, therefore, viz: two and two make four; is no more true than the life and facts of Jesus-Christ, among which must be enumerated his or the Christian tenets, warranted by the obvious and authentic sense of his authentic words, and on this account, called the Universal Christian Belief, or Catholic Faith.

470. Catholic Faith, therefore, is no less certainly revealed, and consequently true, than the life and facts of Jesus-Christ,—than the life and facts of Socrates,—this or any other mathematical truth, two and two make four. (398—400.)

471. In conclusion, the arithmetician is not more convinced that four times one are four, than the faithful Christian is that his perpetual, universal, visible, and orthodox,

in a word, Catholic Religion, is genuine. Because a mathematical truth can have no more solid ground than divine veracity, upon which rests the one, holy, Catholic, and apostolic faith of the perpetual, universal, visible, and orthodox, in a word, Catholic Church of the living God, the Pillar and Ground of the Truth. (44.)

472. In a word, as this mathematical truth; two and two make four; cannot be true, without making untrue the supposition that two and two make more or less than four.—So this truth : every Catholic tenet is revealed; implies, of course, the falsity of any Catholic tenet being dubious, or not *certainly* revealed.

CHAP. XIII.

ITS SANCTIFICATION, OR SANCTIFYING HOLINESS.

I believe the remission of sins. . . . Apost. Creed.

473. Besides the original, or hereditary, there is an *actual*, or personal sin.

474. “ All unrighteousness is sin, and there is a sin not unto death,” as “ there is a sin unto death.” 1 John v. 16, 17.

475. Every transgression, therefore, against what God has commanded, either directly or indirectly ; by his own command, or that of his perpetual, universal, visible, and orthodox, in a word, Catholic Church, which we are bound to hear; V. is sin.

476. If it be in an important matter, and with full consent, it is *mortal*, or “ unto death ;” if otherwise, it is *venial*, or “ not unto death.” (474.)

477. The smallest venial sin is a great evil ; but the mortal sin is the worst of evils. Angels have been damned for one single mortal sin. (436.) One single mortal sin, therefore, deserves hell.

478. Hence the incomparable happiness of being a member of “ the holy Catholic Church, the communion of

saints," which God has entrusted with the means of remitting all sins through her ministry, and by his own forgiveness and divine grace. Q.

479. Any persuasion whatsoever, therefore, let its name be what it may, which has not within its own ministry the remission of sins, is not the communion of saints, nor the holy Catholic Church. (461.)

480. The means of salvation left by the Christian Law-giver to his one, holy, Catholic, and Apostolic Church, are chiefly the sacraments.

481. The sacraments are divinely instituted signs of the divine grace which they carry with them to the worthy receiver. *Divinely instituted*, I say, 1. To bestow : 2. To confirm : 3. To incorporate : 4. To restore : 5. To perfect the grace of Christ's sufferings : 6 and 7. To perpetuate the ministry and members of "*the holy Catholic Church, the communion of saints.*"

482. Hence 1. Baptism : 2. Confirmation : 3. Eucharist : 4. Penance : 5. Extreme-unction : 6. Orders : 7. Matrimony. (481.)

I. SACRAMENT.

483. BAPTISM, representing and effecting the cleansing of the soul from the *original* or any previous *actual* sin, by pouring water on the person to be baptized, whilst the words ordered by God are pronounced.

484. These words (483.) are : " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." R.

II. SACRAMENT.

483. CONFIRMATION, representing and effecting in the baptized persons an increase of the grace of the Holy Ghost, by the imposition of the hands of the Bishop, praying that the Holy Ghost may come down upon them, and making the sign of the cross with chrism upon their forehead. (172, 173.)

Scriptural Proof.

486. " When the apostles had heard that Samaria had received the word of God, they sent unto them

Peter * and John : who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them ; they were only baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." Acts viii. 14. 17.

487. " For the Son of God, Jesus-Christ . . . was not yea and nay, but in him was YEA. For all the promises of God in him are YEA."

488. " Now he which establisheth us with you in Christ, and has anointed us, is God," 2 Cor. i. 19—21. — and " WITH GOD all things are possible." Matt. xix. 26.

III. SACRAMENT.

489. EUCHARIST, or the sacrament of the Lord's body, signifying and realizing, under the appearances of bread and wine, his supernatural flesh and blood, made meat indeed, and drink indeed, by the omnipotence of Christ's own words, duly repeated by a real priest at Mass on the substance of bread and wine†.

* No wonder that Peter, ever THE FIRST every where, should be sent to the new converts : but why *sent*, since it belongs to him to send others ? Because where his own will, there the will of the apostles, sent him ; for they were ONE SPIRIT. No wonder, once more, if in those primitive times of Christian fervour, the necessary supremacy of Christ's own Vicar should not be quite so practically pointed out. Besides, if this be an argument against Peter's supremacy, this is a *negative*, and consequently unavailing argument ; proving neither his supremacy, nor his non-supremacy. But his supremacy will be so positively demonstrated by nature, scripture, tradition, and facts, in the next part, that none but quibblers shall be able to dispute it.

† True it is, that part of the *reformers* are pleased to make the words of consecration : *this is my body*, signify, *this is not my body* ; by substituting, to their obvious, perpetual, and authentic interpretation, as we have proved in the VI. VII. VIII. and IX. chapters of this treatise, a *figurative*, or allegorical sense, because some other parts of scripture are figurative, as for instance : *I am the door*, — *I am the vine*. Who does not see, that, if such licence be granted to any reader of scripture, a freethinker might as well say all God's commands and sacraments are *unmeaning remembrances*, because when God instituted them he spoke *ironically*, as when he said : " Behold, the man is become as one of us ?" Gen. iii. 22. (316.) — I do no more conceive how the words : *THIS IS MY BODY*, &c. do change an inanimate body into a supernatural being, than a churchman conceives how a child of wrath is changed into an heir of heaven, by the words : *I baptize thee*. Yet I believe both changes, because both must have been revealed, to have been universally and perpetually believed ever since the apostles' time, and because neither exceeds the power by which the whole world was made out of nothing, nor the infinite goodness by which mankind was redeemed.

MASS.

490. MASS is the unbloody continuation of the passion and death of Jesus-Christ, made "meat indeed and drink indeed," under the species of bread and wine separately consecrated. A sacrifice predicted in the Old Testament, instituted and commanded in the New, and daily offered ever since by the apostles and their perpetual succession.

491. *Predicted in the Old Testament thus:* "Of the Priests and Levites, there shall not fail from before my face a man to offer offerings, and to kindle meat offerings, and to do sacrifice continually." Jer. xxxiii. 18.

492. "I have no pleasure in you, saith the Lord of Hosts. Neither shall I accept an offering at your hand; for from the rising of the sun, even unto the going down of the same, my name is great among the Gentiles, and in every place incense shall be offered unto my name, and a PURE OFFERING." (490.) Mal. i. 10, 11.

493. "The Lord hath sworn, and will not repent: thou art a Priest for ever, according to the order of Melchisedec." Ps. cx. 4.

494. "Melchisedec, King of Salem, brought forth bread and wine: and he was the Priest of the Most High God." Gen. xiv. 18.

495. *Instituted and ordered by Jesus-Christ*, who "took bread, and when he had given thanks, brake it, and said: Take eat, this is my body, which is broken for you:"

496. "THIS (4. 5.) do in remembrance of me*."

497. "After the same manner also he took the cup when he had supped, saying: This is the New Testament in my blood."

498. "THIS (407.) DO YE as often as ye drink it, in remembrance of me."

499. "For as often as ye eat *this bread* (495.) and drink *this cup*, (497.) ye do shew the Lord's death till he come." (490.)

500. "Wherefore (497—499.) whosoever shall eat this (heavenly) bread, OR drink this cup (499) of the Lord, unworthily, shall be guilty of the body and blood of the Lord†." 1 Cor. xi. 23—27.

* Not the remembrance of what I have done, but do THIS, the very thing I did, doing what I said I was doing, and consequently giving my body (made meat indeed) to eat.

† Of course, because he shall have taken really, though invisibly, the supernatural body and blood really broken for us, and shed in their natural existence on the cross.

501. *Repeated, every day*, in every spot of the Eastern and Western Churches since the apostles offered it first at Jerusalem, according to their writings and acts. (492.)

502. *According to their writings*: "We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. xiii. 10.

503. *According to their acts*: "As they were ministering to the Lord," (not to the people, in the Greek text: as they were offering sacrifice to the Lord) "and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii. 2, 3. What were they offering? Of course the DAILY SACRIFICE, which is to last in the perpetual, universal, visible, and orthodox, in a word, "Catholic Church, the communion of saints, the sanctuary of God for evermore," till the end of the world always, except during 1290 days. Since it is written: "From the time that the DAILY SACRIFICE shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days *." Dan. xii. 11.

IV. SACRAMENT.

504. That of PENANCE. Signifying and effecting the remission of actual sins, repented for, and confessed with a sincere purpose of amendment, to an approved priest, by his absolution in the name of the Father, Son, and Holy Ghost.

505. *Rational Proof*. How could the Christian Lawgiver have omitted instituting a sacrament for the remission of thousands of actual sins, after having instituted one for the remission of the one original sin? Why should not the remission of both the original and actual sins be obtained in the name of God by his only power, through his Church's ministry? If it were otherwise, we must take off "*the remission of sins*" from the unchangeable creed of the unerring apostles; which is unchristian to suppose. We must also take off the following extract of the holy writ:

506. "Confess your sins to one another." James v. 14. 16. That is, priest to priest. James v. 16. (517.)

* If there be other *antichrists* than the *man of sin*, whose abominations shall prevent the *daily sacrifice* for 1290 days, the *reformers*, as abolishers of the *daily sacrifice* in their congregations and meetings, for near 300 years, are they not *antichrists*?

507. "Many that believed came and confessed, and shewed their deeds." Acts xix. 18.

508. "Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." Q.

509. How *retain* them, unless they be known? how know them, unless they be confessed?

510. Next to a sincere repentance, therefore, or CONTRITION OF sins, their CONFESSION to a man authorized to grant ABSOLUTION in the name of God, is requisite.

511. But absolution is the release of the eternal punishment due to sins, and consequently implies their temporal atonement, or SATISFACTION: and satisfaction is not only calculated to prevent any encouragement to relapse, but is exemplified by the case of David, told by Nathan, who was acquainted with David's sin, and the minister of divine mercy towards him:

512. "The Lord also has put away thy sin, thou shalt not die. Howbeit . . . the child which is born unto thee, shall surely die." 2 Sam. xii. 13, 14.

INDULGENCES.

513. Another dogmatical point is, that even the temporal chastisement which remains due after a valid and worthily received absolution from the eternal chastisement due to mortal sins, may be relieved by *indulgences*.

514. Indulgences are grounded upon a double scriptural fact. 1. That the Church, and particularly her Head Pastor, besides the power of *remitting and retaining sins*, received another unlimited power, with the keys of the kingdom of heaven: "Whatsoever thou shalt loose on earth, shall be loosed in heaven." Z. 2. Because St. Paul relieved the incestuous Corinthian from the temporal punishment inflicted on him after a sacramental absolution, thus:

515. "To whom you forgive any thing, I forgive also... in the person of Christ." 2 Cor. ii. 10. *

V. SACRAMENT.

516. EXTREME UNCTION, signifying and effecting, at the point of death, the remission of every unthought of sin

* Indulgences are not a sacrament, because they only do what we can do with habitual grace, and suppose, but not confer the sanctifying grace annexed to every sacrament.

of any of our senses, by the anointing of their organs, and prayer to that effect.

Scriptural Proof.

517. "Is any one sick among you, let him call the *Priests* of the Church*, and let them pray for him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." James v. 14.

VI. SACRAMENT.

518. **ORDERS**, signifying and effecting the necessary grace to perform the duties belonging to each order of the ministry, by the laying on of the Bishop's hands, accompanied with prayer, and the delivery of the instrument of the order now conferred.

Scriptural Proofs.

519. "He breathed upon them, saying: Receive you the Holy Ghost: whosoever sins ye remit, they are remitted." Q.

520. "*This do in remembrance of me.*" (496.)

521. "I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." 2 Tim. i. 6.

VII. SACRAMENT.

522. **MATRIMONY**; signifying and effecting the grace, to a married couple, to love one another, and to bring up their children in the fear of God, by the solemn promise of so doing in the presence of the lawful minister, joining them

* The reformers understanding, may be, that they could not be meant by "*the Church*," have put aside that extremely useful, if not absolutely necessary sacrament, when a man is to give an account of all his transgressions to the Searcher of hearts, and receive a final judgment for a happy or excruciating eternity. As scripture is so clear about this sacrament, they thought at first of putting the Epistle of St. James into what they call the *Apocrypha*. Next they mistranslated the words *priests* into *elders*. After such evident deceptions, if any thing is apocryphal, it must be any Bible translated by the reformers, or rather deformaters of the canonical Bible called the *Vulgate*.

in the name of the Father, and of the Son, and of the Holy Ghost. (481.)

Scriptural Proof.

523. "For this cause shall a man leave father and mother, and shall cleave unto his wife, and they shall be one flesh." -- "Wherefore they are no more twain, but *one flesh*. What, therefore, God hath joined together, let no man put asunder."

524. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Matt. xix. 5. 6. 9.

525. "Whosoever shall put away his wife and marry another, committeth adultery against her."

526. "And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark x. 11, 12.

527. Hence in the Christian law, there can be no divorce* or dissolution of a real matrimony, which accordingly is compared to the perpetual union of Christ with the Mother-Church.

528. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it."

529. "This (528) is a great mystery, but I speak concerning Christ and the Church." Eph. v. 25. 32.

530. In case of adultery, the offended party has a right not to cohabit with the other; but neither can marry again during the life of their partner. (524.)

531. The *Reformists* are not so scrupulous. When convenient, they divorce again and again without much ceremony. Even in England, whose reformed Protestant Church is as Christian as can possibly be a *reformation* of, and a protest against, the perpetual, universal, visible, and orthodox, in a word, Catholic Religion of Jesus-Christ, there are three ways of divorcing. ONE for the fashionable world, by a bill in parliament, at the expense of a thousand pounds: a SECOND, for the middle class, by a bond of the separating parties, not to prosecute each other for polygamy, under a heavy penalty: and a THIRD for the poorest class.

* When the supposed union of two persons is deficient in some of the requisites of a truly sacramental marriage, the ecclesiastical authority declares it *invalid*; but this is not a *divorce*, properly so called.

by selling one's wife, with or without the children, to the highest bidder, with a halter round her neck, like a beast!!!*

532. So far the *reformers*, even the best of them, have *deformed* Christian morality, after having deprived themselves, not only of the communion of saints, but of the remission of sins.

533. Had the *reformers* only denied to themselves and their followers the remission of sins, which God alone could impart, and which he has exclusively left to his perpetual, universal, visible, and orthodox, in a word, Catholic Church, they would be very correct.

534. But they cannot deny the divine grant of such a power, without owning that they are out of the Catholic Church, and consequently of the *communion of saints*. Yet they repeat in their books and prayers: "I believe in the holy Catholic Church, the communion of saints."

535. If, then, the Catholic Church be HOLY, how could they undertake to *reform it*?

536. If the Catholic Church be the communion of saints, who can be sanctified out of it? Where can its deserters find the remission of sins? Why *protest* against it?

537. On the contrary, since the Catholic Church remains the communion of saints, its faithful members may hope, even beyond the grave, for the remission of sins *not unto death*. (174.)

538. For with such sins (537.) they neither can be punished with eternal death, nor enter immediately the heavenly Jerusalem, of which it is written:

539. "There shall in no wise enter into it any thing that defileth." Rev. xxi. 27.

540. Hence, since there is a "sin which shall not be forgiven, neither in this world, nor in the world to come," Matt. xii. 32. there must be, even in the next world, forgiveness for the sin *not unto death*, and of course a middle state or prison, rightly called PURGATORY, never mind the name: where "shall be saved, yet so as by fire," 1 Cor. iii. 15. the faithful dead between innocence and final impenitence.

541. Hence we read in St. Ambrose, Sermon 20th, on Psalm cxviii. "Whereas St. Paul saith, *yet so as by fire*, he sheweth, indeed, that he shall be saved, but yet shall suffer the punishment of fire: that being purged by fire, he may be saved, and not tormented for ever, as infidels are, by everlasting fire."

* The first way only is legal, the others tolerated, since *Reformation*.

542. Hence St. Augustin, another holy father of the 4th century, and the author of the work under the title of "The Morals of the Catholic Church," said mass for the repose of his mother's soul, as we have already remarked.

543. "It is, therefore, a holy and wholesome thought, to pray for the dead, that they may be loosed from sins." 2 Mac. xii. 48.

544. This (543) is again one of those scriptural texts *too clear* and *too strong* for the *reformers*, who, therefore, thought it easier to banish this book into Apocrypha, than to refute the proof of purgatory grounded thereon.

545. But it is impossible to distinguish an apocryphal from a canonical book without the help of universal tradition, which as the *reformers* do not admit of, they are the most unfit of men to judge what is canonical, what not; and not unlike the inconsistent quack, who would deny the existence of the healing art, for instance, yet pretend to exercise it.

546. Of the seven sacraments, ever practised in the communion of saints, three, namely, Baptism, Penance, and Extreme Unction, are admirably fitted to man's birth, life, and death, for the remission of original, actual, and unthought of sins, to restore the duly prepared sinner to his offended God's favour.

547. This most happy state, (546.) the only life of a soul, made at the image and likeness of God, to know him, to love him, to serve him, and be happy for ever with him, is protected against all the enemies of his salvation, against his own ignorance and concupiscence, by two other sacraments, viz: Confirmation and Eucharist.

548. The former imparts to men restored unto the grace of God, his Holy Ghost, or divine virtues, in a more abundant manner than baptism.

549. The latter incorporates him with his own Creator and Redeemer, gives Christ himself, made not only flesh to save him, but meat indeed, and drink indeed, to immortalize him. g. j. k.

550. But all these incomprehensible blessings would have been lost with the generation of the apostles, had not the Almighty Christian Lawgiver made their succession and the generation of the faithful perpetual, by the sacraments of Orders and of Matrimony.

551. So far the seven sacraments answer all and every necessity of human life, that one more or less would make this divine economy redundant or inadequate to its admirable

end, the application of the merits of our Head, Jesus-Christ, to all and every member of his Mystical Body, the ever one, holy, Catholic, and Apostolic Mother-Church, in every necessity of life.

552. The seven Sacraments have all and every one of them, 1st. A visible sign: 2dly. A human minister: 3dly. An inward grace, equally invisible and incomprehensible, because divine in all.

553. There is no less reason, therefore, to admit of the one, than the other, since all and every one are grounded upon;—I. The obvious and authentic sense of divine scripture.—II. The fact of their perpetual administration all over the world, in the one, holy, Catholic, and Apostolic Church, nay, in the Western and Eastern Church.—III. The physical, moral, and metaphysical impossibility of increasing now, and consequently of having ever increased, their number. (§93.)

554. Of the seven sacraments, two, viz. those of Baptism and Penance, restore the loss of divine grace, or spiritual life, and have been called the sacraments of the *dead*.

555. The five others increase the divine grace of spiritual life already restored, and they are called the sacraments of the *living*.

556. Of the seven, Baptism only can be administered by any man in case of necessity; one viz: Matrimony, was intended for laymen only; two, namely, Confirmation and Order, belong to the episcopal ministry: all others may be equally administered by priests.

557. But if the sacraments are so perfectly fitted to all necessities of life, they are not less calculated for the most lively consolation at the point of death.

558. When the disbeliever of, and dissenter from, the Catholic faith can have no hope at the moment of his dissolution, but in an hopeless annihilation of his soul, or on the unmeaning figure of redemption in a bit of mere bread, and a drop of mere wine, the member of the holy Catholic Church, the communion of saints, finds therein the remission of all his sins, confessed or unthought of, by the sacraments of Penance and Extreme Unction, and in the sacrament of the Lord's body, an immortal viaticum to eternity.

559. His impotency to pay, in this world, the temporal chastisement still due for his transgressions, whose eternal guilt have been graciously remitted to him by the infinite

goodness of his Redeemer, and through the ministry of his divinely instituted Church, is remedied by her divinely granted power of Indulgences.

560. Yet should he still remain unfit for an immediate admission into the heavenly Jerusalem, he may in the suffering Church expect the assistance of both the militant and triumphant Churches, as a member of both.

561. *Of the militant Church*, whose daily sacrifice of the "Priest for ever, according to the order of Melchisedech," is at every instant offered every where, for the dead as well as for the living members of the communion of saints. (490.503.)

562. *Of the triumphant Church*, where he made friends to himself, that when he fails, they might receive him in everlasting mansions, according to this divine advice :

563. "Make yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting mansions." Luke xvi. 9.

564. What but the infinite goodness of God could have preconceived such a boundless charity, extending its benefits beyond the grave and the confines of the earth ?

565. Who but the infinite, and consequently divine goodness of the Redeemer, could ever conceive and establish such ways and means of applying his merits to all and every spiritual want of men ?

566. Catholic Faith alone holds all and every one of these means of sanctification : Catholic Faith alone, therefore, is the sanctifying, and consequently divinely instituted doctrine.

567. But let reason itself confirm by facts this sentimental proof of the divinity of the Catholic Faith.

CHAP. XIV.

ITS DIVINITY.

The truth of the Lord endureth for ever. . . . Ps. cxvii. 2.

568. It is not for the servants, but for the master alone, to regulate the kind of attendance he expects : so it did not

belong to men, but to God, to institute the worship he required. Religion, therefore, to deserve that name, must be divine.

569. Hence every question respecting religion must ultimately relate to its divinity. For if divine, then we must embrace it : if not, we must let it alone. No reason to boast, therefore, of a *National Church by law established*.

570. Again, religion, if truly revealed, or divine, must be EXCLUSIVE, SECURE, IRREFORMABLE, EXACT, MIRACULOUS, MYSTERIOUS, CONFORMABLE TO THE OBVIOUS AND AUTHENTIC SENSE OF THE DIVINE SCRIPTURES, ASCERTAINABLE, INFALLIBLE, RATIONAL, SANCTIFYING, &c. &c. &c.

571. Thus, in demonstrating that all and every one of those properties belong to the original, perpetual, visible, and orthodox, in a word, Catholic Religion of Jesus-Christ, we have, in fact, demonstrated its divinity.

572. Its divinity, however, has been the special object of the first chapter of the first part of the Christian Alphabet, and is again the title of the last chapter of this second part.

573. Not only because Christ is the "Alpha and Omega, the beginning and end of every thing," Rev. i. 8. but because having shewn, first, the divinity of Christianity in general from merely rational considerations, (1—14.) we should now demonstrate also which is that divine Christianity, by mere facts; in order not to leave a shadow or pretext of doubt, even on the weakest or most wicked minds, unable or unwilling to go through long reasonings consistently. (192.)

I. FACT.

574. That Peter's Faith, Apostolical Tradition, Divine Revelation, were one and the same doctrine at the conversion of the Romans, is a fact which cannot possibly be doubted by any sensible man who has any idea of Christianity and ecclesiastical history. (Plate 1^o. 2^o. 1st century.)

II. FACT.

575. That the Roman Faith was already universally spread, and consequently Catholic, in the 1st century of the Christian æra, is another fact, not only supported by the extent of the Roman empire and every kind of historical monument, but by the Protestant Bible itself, in which St. Paul is related to write to the Romans :

576. "Your faith is spoken of throughout the whole world:"—the mutual faith both of you and me. Rom. i. 8. 12.

III. FACT.

577. That the Roman Catholic Faith was the Faith of the Christian universe in the tenth century (see plate 1^o. 4^o. 10th century), is no less demonstrable by the non-existence of sects then, than by the precious avowal of the Protestants, that then "All Christendom were at once drowned in *abominable idolatry*:" to them a synonymous appellation, for Roman Catholic Faith, which they accordingly wanted to *reform*!

IV. FACT.

578. The permanency of the Roman Catholic Faith, however, ever since its propagation, is another fact, not only warranted by the inimitable similarity of doctrine recorded in any of the holy Fathers, and contained in thousands of Catholic Catechisms, ever published in every century throughout the universe; but already demonstrated (44.) by the physical, moral, and metaphysical impossibility of changing Universal Tradition, Catholic Faith, and Divine Truth, divinely warranted inseparable from the original Church. (401)

579. But if the Roman Catholic Faith of the present day never could possibly be changed, since St. Paul declared it the Universal, Apostolical, and consequently Divine Doctrine of Jesus-Christ, its *reform*, under whatsoever name or pretext, must be the most inconsistent of blunders,—the *Reformers* so many impostors,—their abettors, the *Reformists*, as many dupes, whom Catholic charity cannot either pity, or admonish too much.*

580. So far "The truth of the Lord remaineth for ever."

* Who can be silent, seeing his brother mistaking obstinately arsenic for sugar?

Inference.

Peter's, or the Roman Catholic faith, and Christ's oral doctrine, therefore, cannot be identically the same (578.), without making its *reformation* a groundless and ridiculous imposition (46.). So far the original, perpetual, visible, and orthodox, in a word, Catholic Church of the living God, the pillar and ground of the truth, is absolutely irreformable (139—148.), if not in the wording or definition, at least in the substance or spirit of her doctrine. (384—397.)

Whenever she wants to be reformed in her ecclesiastical discipline, (necessarily dependent on the various circumstances of time and place) or in her visible Head and members, who are men, and of course liable to human frailty, this care and right rationally and by an express order of her divine lawgiver, belong to Peter and the Apostolical Succession. For God has not charged the *lambs* of his one fold to regulate its *shepherd* and *sheep*, but on the contrary. T—b. Hence what is called the *western schism*, which was nothing more than the uncertainty of the lawful Pope, could not be effectually remedied but by the Apostolical Succession itself, and this was performed accordingly by the Fathers of Constance and Pope Martin V.

But nobody ever did more justice to the *Reformers*, than the aforesaid Citizen of Geneva, J. J. Rousseau, "*the best of writers* when right, *the worst* when wrong." (2.) Let us quote him in his *Letters written from the Mountains*.

"When (says he) *the Reformers* separated from the Roman Church, they accused her of error, and to mend that error in its first principle, they gave to the scripture a different meaning from that of *the Church*. They were asked by what authority they pretended to change the received tradition? they answered, by their own authority, by the authority of reason. They said, that the sense of the Bible being plain and clear to every man in what relates to salvation, E. every man was a fit judge of the doctrine, J. and had a right to interpret the Bible, which is the rule of it, C. V. after his *private judgment*. Private judgement, therefore, is here established as the only interpreter of the Bible. Hence the authority of *the Church* is rejected; T. hence the doctrine of every one is put under his own jurisdiction." U. V. These are therefore the two fundamental points of the *Reformation*, to acknowledge *THE BIBLE* as the sole rule of one's belief; to admit of no other but one's self as the inter-

preter of THE BIBLE*. (25, 26.) These two points combined together are the grounds of the separation of the reformed Christians from the Roman Church, and they could not do less, without admitting of a contradiction. For what authority could they keep to themselves, after rejecting that of the body of the Church? Prove me to-day, that I ought to submit to the decision of any one in matters of faith, (37—42. 398—407.) to-morrow I turn Catholic, and every man of sense must do the same.”——

So far the apostle of Reason. (315.) Were not any opposition to *sense*, of course, *nonsense*, he must have proved to himself, that in spiritual, as well as in temporal concerns, we must submit our private judgment “to the law and to the testimony. C.” and if any doubt occur about them, to the highest authority and the ablest jury; which in matters of faith must be Peter’s and the apostolical successions appointed by the divine Christian Lawgiver himself (42) *to teach with him ALL DAYS even to the end of the world, ALL NATIONS, ALL THINGS WHATSOEVER he has commanded to observe. S—V. (61.)*

* Respecting THE BIBLE, we cannot repeat too often the insufficiency of its letter as a rule, of faith (26). Because there are no authentic originals of any part of the Bible—no authentic copies of such originals—no regular or canonical copies, but for such as profess the spirit and word of God, ever inseparable from God’s ever one, holy, Catholic, and apostolic Church (420). —Because the Catholic Church herself does not warrant her most universally used and approved translation, *the vulgate*, as absolutely faultless, but only as containing nothing contrary to Christian morality and Catholic faith —Because, in fine, both the Catholic and Protestant translations, let them be ever so different, may often be made agreeable to different, nay the same oldest copies, in consequence of the looseness of the old tongues, as roots of all modern languages; as we are going to prove by our own experiment. After comparing this Catholic and literal translation of the Greek text: “*Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord,*” and the Catholic tenet of “the united body and blood of the immortal Christ, under the species either of bread, or of wine duly consecrated,” with the contrary opinion of the Reformers, and their evidently wilful mistranslation accordingly: “*Whosoever shall eat this bread, AND drink,*” instead of, *or drink*, &c. it was natural enough to conclude their wilful mistranslation of any other texts too clear and too strong in the vulgate, against Protestant innovations; as for instance, the *inutility of penitential works*, and of *men’s co-operation towards their divinely worked salvation*, &c. (166. 459.) Here, however, our inference was too hasty, and we have found since, that in the aforesaid instances, the texts relating thereto were not a real mistranslation of the Greek text. We therefore hasten to declare it. For the evidence of revelation, its most unchangeable notoriety, viz; Universal Tradition and Catholic Faith, have so many advantages over the necessarily groundless innovations of the Reformers, and variations of the Reformists, that to oppose to their persuasions any thing but indisputable truth, is quite unworthy of the defence of the perpetual, universal, authentic, and orthodox, in a word, CATHOLIC CHRISTIANITY.

That such a plain truth, open to the meanest capacities "in the communion of saints," T. X. D. should have escaped the greatest philosopher of modern times, must appear still more strange, by reading the following extracts from his aforesaid letters:

"When the Reformers began to be noisy, the Universal Church was at peace, all sentiments were unanimous; there was not any where an important tenet questioned. Notwithstanding this quietness, on a sudden two or three men raise their voice, and cry out to all Europe: "Christians, be careful, they deceive you, they mislead you, they draw you into hell; the Pope is the Antichrist, the tool of Satan: his Church the school of lies; unless you hear us you are undone." (14.) "Thus you are the ambassadors of God," answered the Catholics: "If so, we agree that to teach us is your right; to hear you, our incumbent duty. But to exhibit this right of yours, be pleased to shew first your credentials, prophecy, cure, call down fire from heaven, work wonders, thereby shall we know that you are sent. P. Q."

"The reply of the *Reformers* is curious, and much deserving of notice.—"To be sure we are the ambassadors of God; but our mission is not extraordinary; it is the impulse of an upright conscience, the light of a clear understanding; we come to you, not with miracles, which are fallacious (201—208.), but with the signs of truth and reason, which deceive not; with this holy book, which you understand not, and which we explain to you (47.). Our miracles are invincible arguments, our prophecies are demonstrations."

"Here the Catholics lose sight of the question: for if, instead of hearing their proofs, they had disputed to the *Reformers* the right of *teachers*, methinks they must have found themselves in a pitiful predicament. They might have been told in the first place: your reasoning is nothing but a *petitio principii*. For if the strength of your proofs be the very sign of your mission, to those whom your proofs do not convince, your mission is void. You do not preach new doctrines, you say: what are you doing, then, when preaching your new explanations? Is not to give a new meaning to the words of the scripture, establishing a new doctrine? It is not their sounds, but their meanings which are revealed. Changing, therefore, those meanings, is changing Revelation. Ye innovators! Upon your *private opinion* you

burn your adversaries; and shall we be wrong in burning you, strong as we are with the antiquity of fifteen centuries, and the voice of hundreds of millions of men !!!" —

Now, therefore, it is self-evident that the *Reformers* had neither *extraordinary* nor *ordinary* mission: thus no *right whatsoever of reforming* the Christian doctrine N—V. the Universal Tradition, or Catholic Faith, in a word, THE FAITH. (20—23.) F.

Not the right of reason: for what reasonable man will say that, *when Luther stood alone against the Universal Church and Faith*, all reason was exclusively confined to a monk of the sixteenth century?—that the whole Christian, or what was the same, the then Catholic Universe, was insane; not only then, but in the precedent and following ages?

Not the right of truth: since the *Reformers* contradict each other in what they ought to call the *essentials of religion*. Witness the *reality or non-reality* of the divine presence in the *sacrament of the body and blood of our Lord*: the former maintained by Luther, the latter by Calvin, as *scriptural truths*, in contradiction to each other !!! C. (312, 313.) True it is, that *Protestant reformed Conformists* of England have contrived since an unheard of opinion, viz: that *this reality or non-reality* is quite indifferent. If, however, it could possibly be indifferent for the real Church of God to be or not to be his "SANCTUARY FOR EVERMORE," (324.) every other Christian tenet, as necessarily of a less comparative importance, must make the whole Christianity a mere matter of indifference. (138—148.)

Besides a system adopting as the only motive of faith, and consequently as a ground of certainty, uncertainty itself; the very spring of all contradictions, errors, and blunders; namely, the *private opinion, private judgment, private spirit* of any body, can boast neither of *reason* nor of *truth*.

If, therefore, neither *truth* nor *reason* stand for the opposition to, BOTH must remain on the side of, the faith of the ONE, HOLY, CATHOLIC, APOSTOLIC, and Roman, or Mother-CHURCH, against which the *Reformers protested*, and against which THE GATES OF HELL SHALL NOT PREVAIL. E, F. a. (37.)

O too reformable and incorrigible *Reformist*, "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam which is in thine own eye!" *Matt.* vii. 3.

THIRD PART.

PARALLEL

OF

ANIMAL AND RELIGIOUS ECONOMY.

KNOW YE NOT THAT YOU ARE THE TEMPLE OF GOD, AND
THAT HIS SPIRIT DWELLETH IN YOU? 1 Cor. iii. 16.

Introduction to the Third Part.

Strange as the parallel of *Animal and Religious Economy* may appear at the first sight, I trust, that the more considered it will be, the more grounded it must prove in truth, according to this sentence of Cicero; that time obliterates imaginary systems, but confirms those of nature. "HOMINUM COMMENTA DELET DIES, NATURÆ CONFIRMAT." What confirmed my hope in this respect is, that, whenever I made the smallest mistake in one part of my two objects of comparison, viz: *Animal or Religious Economy*; the consideration of the other set me right again.

"WE ARE THE TEMPLE OF GOD!!!" We must therefore find in ourselves the image and likeness of "his sanctuary for evermore." A. A survey, then, of *Animal Economy* must retrace *Religious Economy*; and if the real and nominal Christian dispute which really professes genuine Christianity, the question may be easily settled, even without theological learning. Christianity, framed upon *Animal Economy*, has necessarily no other author than God, and divine Christianity is, without a shadow of doubt, the exclusively genuine Religion.

This new investigation of the true Religion cannot displease even the irreligious man; let us, therefore, give to this inquiry all our attention.

We know that the best statue which ever was admired, that of Laocoon, was made after the very proportions of Noah's ark, who received direction about it from God himself. We equally know, that all the Fathers compare unanimously the perpetual, universal, visible, and orthodox Christian, in a word, CATHOLIC CHURCH, to Noah's ark, out of which no one was saved from the waves of the flood: (120.) the inference is, that between the human body

and the Catholic Church there must be a divinely intended likeness, and this likeness is the very thing we want to point out.

The reader, however, should consider this third part of our "CHRISTIAN ALPHABET" as a sequel of the two preceding, which are necessary requisites to make it understood.

As the child, for instance, who does not know his letters, and the syllables made of letters, will in vain attempt to read; so the reader whose head and heart have been imperious to the "EVIDENCE OF GENUINE CHRISTIANITY," and "THE IDENTITY OF CHRIST'S OWN DOCTRINE, AND PETER'S, OR THE ROMAN CATHOLIC FAITH," will lose his time in perusing this "PARALLEL OF ANIMAL AND RELIGIOUS ECONOMY:" to him, I fear, it will be worse than Hebrew.

But the intelligent reader of the two first parts will easily perceive, in this third; three very distinct things; 1st, ANIMAL ECONOMY, which the Editor has taken great care to free from any fanciful systems, and to ground upon the best and most universal observations; quoting almost verbatim the Anatomist's Vade Mecum of Dr. Robert Hooper; a celebrated Protestant Teacher of Physic, to whom consequently the Protestant reader will not suppose any partiality to Catholicism.

The intelligent reader will consider 2dly, RELIGIOUS ECONOMY, taken from both the obvious and authentic sense of scripture, as contained in the perpetual, universal, and notorious, in a word, Catholic Faith, and everywhere conformable to the Protestant Bible itself, which is accordingly quoted faithfully from the received British Bible edition of Cambridge, 1802; so that no consistent Protestant can object to the religious part of the parallel, without disowning his sole rule of faith; scripture alone.

In fine, the intelligent reader will consider, 3dly, The comparison of both Animal and Religious Economy, made according to the clearest notions of reason and logic: so that, however new this comparison might appear, it is exactly natural.

The Editor, therefore, can claim here nothing of his own, except pointing out the relation which the human body and divine religion have with each other : a relation so often hinted at in scripture, and so obvious, in the present state of medical knowledge, that he wonders how such relation can appear new.

Old or new, he only wishes it may, and strongly hopes it shall, be useful.

USEFUL to the unlearned, who will find in the rudiments of either human nature, or divine Religion, a clear understanding of both.

USEFUL to the learned, delighted in reconnoitering in very few pages a most convincing demonstration of the most necessary part of the sciences of God and man.

USEFUL to the Jew, who shall see, in the striking conformity of his own body with the perpetual, universal, visible, and orthodox Christian, in a word, Catholic Religion; a demonstration of its divinity, and consequently, of the divinity of its Author, JESUS-CHRIST.

USEFUL to the Catholic Believer, who knowing already that God created the human soul to his own image and likeness, will heartily thank him for having likewise formed mankind after the image and likeness of the ways and means divinely intended to teach all nations all things whatsoever Christ commanded to observe all days, even to the end of the world.

USEFUL to some speculative divines, indulging too much in particular, or national exaggerations, not formally condemned by the living voice of the Teaching Church; who by comparing Animal and Religious Economy, might acquire a more adequate idea of the latter; since all human knowledge is only the result of comparison.

USEFUL both to the Mahometan and modern Deist, who less attentive to the scriptural, traditional, and historical proofs of the revealed religion, than to its natural likeness to the human body, will have a chance more of acknowledg-

ing, either the imposture of their pretended PROPHET, Mahomet, or the vanity of their NEW DEITY, human reason.

USEFUL in particular to the Medical Profession, accused of over-rating animal economy and undervaluing spiritual economy; and invited, by the comparison of both, to give to each its due.

USEFUL to the Reformers, ashamed to perceive at last, that the work of the God of Grace is no less irreformable than the work of the God of Nature, and consequently, that all and every reformed Religion, or rather persuasion, are groundless pretensions, and real deceptions, of human fabrication.*

USEFUL, in fine, to all the schismatic and heretic deserters of the Church and Faith of Jesus-Christ, who shall see in every deviation from either, an open contradiction with their own organization.

A still more extended utility of the whole "CHRISTIAN ALPHABET," should it reach its desired perfection, is to become a classical key of orthodoxy, and algebraical confutation of heterodox writings, of which every untruth might be answered, by pointing out in the margin, by a letter or number, the scriptural text, Catholic tenet, or physiological aphorism, which stand against them in the present publication.

Nay, Atheism itself, impervious to any other proof of Christianity, (77.) shall not be insensible to this.

But all these assertions must be proved, and cannot be proved otherwise than by the following parallel itself. Let us, therefore, attentively peruse it, after having premised a few necessary preliminary observations, to make the work intelligible even to people unacquainted with animal economy.

* Far from us be the idea of condemning the reform of abuses; human institutions may, and sometimes must, be reformed; but the *Reformation* of the authentic Revelation, or Catholic Faith, is necessarily a solecism, as we have already demonstrated.

PRELIMINARY OBSERVATIONS.

In him we live, and move, and have our being. Acts xvii. 28.

581. If all human knowledge be the result of comparison, comparison, therefore, must be made between already known objects. If, therefore, the reader has still the misfortune of not being fully acquainted with Catholicism, after having perused the two first parts of this book, I would advise him to revise once more, with an increased attention, both the introduction to the first part and the second part itself, before he attempts to read the third.

582. Likewise to perceive the likenesses of the general and particular following Parallels, the reader must understand something of animal life, particularly about its relationship to the atmosphere, or common air.

583. Because nothing more than the new discoveries on this interesting account, clears the analogy between animal and religious economy; a reason, and in our opinion the best reason; why the parallel we presume to publish, has not been made a long time before us.*

584. In 100 parts of common air there are 72 of *unrespirable* or *azotic gas*: 27 of *vital*, or *oxygenous gas*; and 1 of a rather pernicious fluid, called *carbonic gas*.

1st Experiment.

585. If you dip a breathing animal into *carbonic gas*, he dies apoplectic, unless he be immediately removed therefrom.

* We must say, in justice to the ancient Physicians, who certainly were as good observers as their present critics; that they discovered the *end*, if not the *chemical combination*, of the inspired air. Even in the 10th century, which modern arrogance calls the age of ignorance, because no man then made use of his wit to contradict common sense, and every one was too wise to pretend to reform the standard of revelation; physicians already knew the wonderful metamorphosis of the blood into the lungs by respiration. Since they called air the *food of life*; *pabulum vitæ*; and the vessels which contained the blood combined with an *aëriform substance*, *arteries*, from *air*. To suppose that they mistook the blood vessels for the *aërial vessels*, would be almost as silly as it is to say: "That all Christendom were at once drowned in abominable idolatry !!!" (14.)

586. Carbonic gas, therefore, is most probably, if not certainly, *mephitic*, or noxious.

2d Experiment.

587. An animal, dipped into *azotic gas* alone, is first apparently, but soon really, dead, if some *oxigenous gas*, either mixed with its natural vehicle, *azotic gas*, or rather pure, be not admitted.

588. *Azotic gas*, therefore, is only insufficient, but by no means contrary to respiration, to which *oxigenous gas* is necessary. *Oxigenous gas*, therefore, is the truly respirable, or *vital air*.

589. Hence, if in a given space; the fulness of the lungs, for instance; the proportion of *oxigenous gas* be increased above the habitual standard of its natural vehicle, *azotic gas*, (584.) as it happens in dry and cold weather, we acquire a more florid colour in our cheeks, a pleasant *warmth* all over our body, and much more ease and strength in all our muscular motions.*

3d Experiment.

590. If the air we breathe contains a less proportion of its vital part, on account of the mixture of watery vapours, as on the sea and in islands; the contrary (589.) takes place; the lips turn rather purple; we feel cold and languid; the smallest exercise becomes fatigue; in a word, we are in a more or less scorbutic state or disposition.

591. Is, then, the *brightness* and *warmth* of the blood, as well as *muscular contractility*, owing to the *oxigenous gas* we breathe? Most assuredly it is, as a few more experiments and observations must convince even the most superficial observer.

4th Experiment.

592. If you tie four ligatures on the carotic artery, and on the jugular vein of a living dog, for instance, and

* This is very sensibly felt on the continent, where horses, for instance, are no sooner landed from a damp country, than from mild, they turn almost ungovernable.

then cut both the artery and vein between the first and last ligatures, you will obtain, between the middle ligatures, a florid blood in the separated artery, and a purple blood in the separated vein. (See “Medical Extracts by a Friend to Improvement.”)

593. There is, therefore, a marked difference between *arterial* and *venous* blood. But what is the cause of this difference?

5th Experiment.

594. If you leave your venous section in common air, no change takes place, until the blood becomes blacker and blacker, dissolved and putrid.

595. The colour, consistency, and life of blood, therefore, depends on the permanency of some chemical combination.

6th Experiment.

596. If you dip the venous section into oxygenous gas, it soon assumes the colour of the arterial blood, at the expense of the oxygenous gas, which it was dipped into.

597. The consequences are, 1st, That the reddish, or arterial blood, becomes so by the addition of oxygenous gas. (596.)—2d, That this addition is made through the circulatory vessels.—3d, That this addition cannot be made in common air, without the action of the arteries. (594.)

7th Experiment.

598. If, by an ingenious apparatus, known by every chemist, you introduce into vacuum an iron wire and oxygenous gas, and set fire to it, without the admission of any other gas, a luminous and warm reduction of the iron into a black powder, called *oxid of iron*, takes place, at the expense of a quantity of the oxygenous gas equal to the increase of the original weight of the iron wire.

8th Experiment.

599. Not only the same quantity of oxygen may be taken from the oxid of iron restored to its first metallic state, but wine exposed to the same *oxygenous gas* will turn acid, or vinegar (*vin aigre*.)

600. The consequence of the two last experiments is, that oxygenous gas is not only the agent of ignition and acetous fermentation, but contains the principles of COLOUR, WARMTH, and ACIDITY, and consequently is, according to the new chemical nomenclature, a compound of LIGHT, CALORIC, and OXYGEN.

601. Now if the arterial blood acquires its *brightness*, *warmth*, and the power of increasing *muscular contractility*, only by the addition of oxygenous gas; and if the COLOUR and WARMTH of the blood be the effects of the LIGHT and CALORIC of *oxygenous gas*, is not its OXYGEN the true cause of muscular contractility?

602. So far the colour and warmth of the blood and muscular action are the effects of the LIGHT, CALORIC, and OXYGEN of the vital part of common air.

603. But common air is to animal life, what the Spirit of God, or inspiration, is to spiritual life: "For in" both "we live, move, and have our being."

604. Nay,

As oxygenous gas is
1. The vital part of the atmosphere,
2. The principle of animal life,
3. The fountain of
LIGHT, OXYGEN, and CALORIC:

So the sanctifying grace is
1. The living spirit of inspiration,
2. The principle of spiritual life,
3. The fountain of
FAITH, HOPE, and CHARITY.

605. We could not, therefore, be too particular in pointing out the effects of the atmosphere on animal economy, before comparing it to religious economy, in the annexed survey of both.

606. To make even the most superficial reader sensible of the real PARALLELISM of ANIMAL and RELIGIOUS ECONOMY, we have, particularly in the next chapter, set *Animal Economy* on the left part of each page, and *Religious Economy* on the right.

607. Thus (606.) by reading first the one side, then the other, the symmetry of both economies will be as clear as noon-day. However, the faithful reader, unacquainted with Animal Economy, should read the second, (*right*) or religious part of each comparison, before the first, (*left*) or animal part, in order to proceed from *more known* to *less known* speculations.—And then, by interchanging occasionally the particles of comparison; *as* and *so*: both economies will be an introduction to each other.

GENERAL PARALLEL.

All things are double, one against another, and

HE

has made nothing defective.... Eccles. xlii. 25.

608. Animal Economy
has three
Parts :
viz: the
SUPERIOR,
or
THE HEAD,
the
Middle
or
Body,
and the
inferior
or
Limbs ;
that is: the
Extremities
of
Corporeal
Life.

610. The HEAD
chiefly contains, not three
BRAINS,
but the one
TRIPLE BRAIN :
viz: first, the
BRAIN,
secondly, the
LITTLE BRAIN,

609. Religious Economy
has three
Churches :
viz: the
TRIUMPHANT,
or
HEAVEN,
the
Militant
or
Church,
and the
suffering
or
Limbo ;*
that is: the
Confines
of
Spiritual
Life.

611. HEAVEN
chiefly contains, not three
DEITIES,
but the one
DIVINE TRINITY :
viz: first, the
FATHER,
secondly, the
SON, OR WORD,

* Limbo, border, or confines; the place beyond which there is no more spiritual life; the place where Abraham was, when answering to Dives, buried in hell, properly so called, he said: "Between us and you there is a gulf fixed, so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence." Luke xvi. 26.

thirdly, the
OBLONGATED MARROW :
 In a word, the three distinct
 Portions of the Triple Brain
 are not three, but one
BRAIN.

612. These three **PORTIONS**
 are equally consubstantial,
 coeval, inseparable,
 and necessary.

614. Each of these
PORTIONS
 has its eminences.

616. The **BLOOD**
 of the
 Body
 supplies
THE HEAD
 with its choicest
 Particles.

618. These particles
 are such as were
 oxygenated,
 that is, enriched with the
 Vital Portion
 of the
 Atmosphere.

620. The Atmosphere
 is composed of three parts, viz : the
Carbonic Gas,
Azotic Gas, and
OXYGENOUS GAS.

622. The Oxygenous Gas
 supplies
 Animal Life
 with
LIGHT,
OXYGEN,

thirdly, the
HOLY-GHOST :
 In a word, the three distinct
 Persons of the Divine Trinity
 are not three, but one
DEITY.

613. These three **PERSONS**
 are equally consubstantial,
 coeval, indivisible,
 and necessary.

615. Each of these
PERSONS
 has his attributions.

617. The **FLOCK**
 of the
 Church
 supplies
HEAVEN
 with its choicest
 Members.

619. These members
 are such as were
 sanctified,
 that is, enriched with the
 Living Spirit
 of the
 Inspiration.

621. The Inspiration
 is composed of three parts,
 viz : the
Apocrypha,
 Dead Letter, and
SPIRIT OF THE WRIT.

623. The Spirit of Scripture
 supplies
 Spiritual Life
 with
FAITH,
HOPE,

and
CALORIC,
by proper means.

624. These necessary Principles
presuppose the
Circulation :
and
Circulation
implies its
Organs.

and
CHARITY,
by proper means.

625. These necessary Virtues
presuppose the
Ministry :
and
Ministry
implies its
Agents.

626. The centre of the
Circulation
of the
Blood
is the
HEART.

Ministry
of the
Flock
is the
PAPACY.

627. The HEART
divides the whole
Blood
among the second
Organs
of
Circulation :
viz : the
Arterial System.

628. The PAPACY
divides the whole
Flock
among the second
Agents
of
The Ministry :
viz : the
Episcopal Body.

629. In turn Arteries
transmit to the third
Organs
of
Circulation :
viz : the
Veins,
their respective part of the
Blood ;
to keep it under the
Superintendence
of the common Head, Centre,
and Origin of
Circulation.

630. Likewise Bishops
transmit to the third
Agents
of
The Ministry :
viz : the
Priests,
their respective part of the
Flock ;
to keep it under the
Head-Pastorship
of the common Head, Centre,
and Origin of
The Ministry.

631. The Body
sends less
Oxygenated Particles
of
its Blood
to
the Limbs. (616.)

632. The Church
sends less
Sanctified Members
of
her Flock
to
(617.) *Limbo.*

633. Both the Body
and
Limbs
communicate with
THE HEAD,
by the
PIA MATER,
Nerves,
and
Nervous Fluid.

634. Both the Church
and
Limbo
communicate with
HEAVEN,
by the
PIOUS MOTHER,
Saints,
and
Angelical Aid.

635. So far goes the
Relationship
of
THE HEAD,
Body,
and
Limbs;
called :
Animal
Economy.

Communion
of
HEAVEN,
Church,
and
Limbo;
called :
Religious
Economy.

SECOND PARALLEL.

THE BRAIN AND THE FATHER.

I believe in God the Father, Creator of heaven and earth. Apost. Creed.

636. The BRAIN,
LITTLE BRAIN,

637. The FATHER,
THE SON,

and
OBLONGATED MARROW,
although three
distinct Portions,
are the one indivisible origin
of
Animal
Economy.

and
THE HOLY GHOST,
although three
distinct Persons,
are the one indivisible origin
of
Religious
Economy.

638. "There are three that bear record in heaven, the FATHER, the SON, and the HOLY GHOST; and *these three* are ONE." 1 John v. 7.

639. We know that the temple of Jerusalem was intended to be the figure of the heavenly Jerusalem, or enjoyment of God, and that he ordered two doors thereto.

640. "The two doors were of fir tree; the two leaves of the one door were folding, and the two leaves of the other were folding." 1 Kings vi. 34.

641. The Brain,
or
constant
figure of the heavenly bliss,
opens
into two
Hemispheres,
right and left.

642. The Temple,
or
transient
figure of the heavenly bliss,
opened
into two
Folding Gates,
right and left.

643. If you ask me, why God the Father should have been represented by a folding gate, my answer is, in order to express that the entrance of the spiritual intelligences, created to know him, to love him, to serve him, and so be forever happy with him; into his intuitive enjoyment, has been first made as wide as the infinite, and consequently equal, goodness and justice of the Creator could possibly allow. (440.)

644. Each Hemisphere
of
THE BRAIN
is subdivided,
on its inferior Surface,
into three
Lobes;

645. Each Abstraction
of
THE DEITY
is subdivided,
with regard to men,
into three
Times;

viz:
anterior,
middle,
and
posterior.

viz:
the past,
present,
and
future.

646. There are several

Ventricles
in
the Inside of the BRAIN.

Mansions
in
the House of the FATHER.*

647. The Brain represents faithfully the Author of Creation himself, and each Eminence represents some part of his Work.

648. So faithfully, that the intelligent reader will find in the anatomical name of each part of the brain a scriptural extract of what took place during each of the seven first days of the creation.

649. THUS :

DAY. *Anatomical names.*

Scriptural extracts.

1st. "The digital process,"
"Pituitary Glands,"
"Septum lucidum;" or
lucid space.

"The works of his hand,"†
"Terraqueous globe,"‡
"Light separated from
darkness;"§

2d. "FIRM BODY,"

"FIRMAMENT,"||

3d. "Arch,"

"Earth,"¶

"Feet of the marine horse,"
"Pineal gland,"

"Productions of the sea,"**
"Vegetation,"††

4th. Enlightened eminences;
Jagged bodies,

Sun and moon,‡‡
Comets and stars,§§

* John xiv. 2. "There are many mansions in my Father's house."

† "The heavens are the work of his hands." Ps. cii. 25.

‡ "And the earth was without form, and darkness upon the face of the deep." Gen. i. 2.

§ "God divided the light from darkness." Gen. i. 4.

|| "God made the firmament." Gen. i. 7.

¶ "God called the dry land earth." Gen. i. 10.

** "And the gathering of the waters called he seas." Ibid.

†† "Let the earth bring forth grass, the herb yielding fruit, after its kind." Gen. i. 11.

‡‡ "God made two great lights, the greater light to rule the day, and the lesser light to rule the night." Gen. i. 16.

§§ "He made the stars also." Ibid.

DAY. <i>Anatomical names.</i>	<i>Scriptural extracts.</i>
5th. " <i>magna vulva cerebri</i> ," "commissura prior," commissura posterior.	Animal procreation,* first in its kinds, second in its species.
6th. <i>Testes</i> and <i>nates</i> .	Nakedness of man.†
7th. Beds of the optic nerves.	Contemplative rest.‡

650. One only part of the brain is unaccounted for, viz: the funnel of the brain, or *infundibulum cerebri*.

651. We must remark that the small entrance of this funnel reaches the *pituitary gland*, (649.) or representation in miniature of the *terraqeous globe*, viz: universe, whilst the large entrance reaches the representation of the universal generation of terrestrial animals, (649.) viz: "*Magna vulva*," and we read:

652. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. . . all in whose nostrils was the light of life, of all that was in the dry land, died." Gen. vii. 11. 22.

653. One thing still more remarkable (651.) is, that the middle part of the funnel (*infundibulum cerebri*) goes under the four eminences called the four twain, (*corpora quadragemina*) as to shew, that Noah and his three sons and four wives were saved over the surface of the water.§

654. True it is, that the four bodies or eminences called *quadragemina*, or four twain, by all anatomists, are only four, not eight, in number, as Noah's family was. But is it not written: "And they twain shall be but one?"|| (523.)

* "Let the earth bring forth the living creature after its kind, and it was so." Gen. i. 24.

† "God created man in his own image. In the image of God created he him: male and female created he them." Gen. i. 27.

‡ "God saw every thing that he had made, and behold, it was very good. And he rested on the seventh day from all his work." Gen. i. 31. and ii. 2.

§ "On the same day entered Noah, and Sem, and Ham, and Japhet; the sons of Noah, and Noah's wife, and the three wives of her sons with them, into the ark," Gen. vii. 13.

|| We cannot help admiring the acute conciseness of nature, or rather of its divine Author, in representing the creation and preservation of mankind by four small eminences, which have been called by anatomists by two different names, viz: *Nates* and *Testes*, or organs of nakedness, and *quatuor corpora quadragemina*, or four pairs; as it were the more strikingly to represent the two most interesting epochs of the beginning of mankind, viz: its creation and preservation from the flood.

655. So far man wears in his own brain a most striking relation of the flood, in conformity both with the only authentic history of the beginning of the world, and an immense quantity of natural diluvian productions.

656. Yet minds, too weak to admit any thing beyond their narrow conception, yet called (*ironically*, I suppose) "*Esprits forts*," fabricate nonsensical systems to argue *some bables*, against the scriptural, physical, and historical demonstration of the flood.

657. Thus they object the unnecessary inundation of the whole earth, which was not yet populated.—But where is the necessity of supposing any more than its inhabited part covered by the waters of the flood? And if the greatest part of the earth were not yet inhabited, there it is then a proof of the novelty of the world.

658. Others argue the smallness of Noah's ark to contain all kinds of animals, and their food for one year.

659. But a physician of great merit has compared the scriptural dimensions of Noah's ark, and found it equal to forty large ships of one thousand tons each. Is not that sufficient to contain, not all *the species*, but only *the kinds* of animals who cannot live in water? (See Dictionaire de Morery, article Arche.)

660. Among other foolish suppositions started against the scriptural history of the creation, they suppose the eternity, or at least, much greater antiquity of the world. (656.)

661. THE ETERNITY OF THE WORLD! when its novelty is demonstrable by the novelty of all and every human invention! (657.)—The eternity of mere contingencies!!!

662. ITS MUCH GREATER ANTIQUITY! when it is only mentioned in fabulous stories, which even a child, going out of the nursery, could not admit, had he never heard of the traditional history of the world, related by Moses. Nothing more credulous than incredulity.

663. Moreover, they even object (656.) to that tradition, as being originated 2000 years before Moses wrote.

664. But what? if Moses received this perpetual tradition, not only from the inspiration of God, but through seven intermediate superannuated patriarchs between him and the first man, every one of whom coexisted with his father and son, more than long enough to receive and transmit the account of the beginning of the human race? That this was the case must be plain, by giving the smallest attention to the following table of patriarchal longevity.

665. The following patriarchs existed,

ADAM to the year	930	} together
MATHUSALEM	from 688	
	to 1656	} together
SEM	from 1559	
	to 2158	} together
ABRAHAM	from 2039	
	to 2213	} together
ISAAC	from 2139	
	to 2318	} together
JACOB	from 2199	
	to 2345	} together
LEVI	from 2285	
	to 2422	} together
AMRAT	from 2386	
	to 2522	} together
MOISES	from 2464	

Genesis, therefore, contains what Moses heard from Amram ; Amram from Levi ; Levi from Jacob ; Jacob from Isaac ; Isaac from Abraham ; Abraham from Sem ; Sem from Mathusalem ; and Mathusalem from Adam.

666. Likewise man wears in his own brain a perfect account of the creation, (649.) conformable to its authentic history, both in the divinely inspired writings and the tradition of the oldest people in the world, the Jews : yet inconsistent Materialists, who suppose themselves above, because contrary to, common sense, will have it that the black colour of the skin and the woollen hair of a negro, for example, argue a different kind of man from the one mentioned in Genesis ; although they look upon the diversity of colours, and other appearances of the skin of dogs, for example, as a mere accident, constituting no different kind of dogs, but variation of the same kind.

667. It is true, that the intelligence of negroes, in comparison with other men, is much less acute in general ; but this difference of acuteness will happen in two families of the same town and stock, and consequently does not prove a different kind of man, no more than the more or less dexterity of different species of the same kind of brutes.

668. A stronger proof, however, that the colour of the skin and woollen nature of the hair of negroes are mere accidents, is,—1st, That in Ethiopia these two varieties vary in proportion as the inhabitants are more or less exposed to

the perpendicular reflection of the sun.—2d, That Europeans exposed to the same cause experience the same effect more and more from generation to generation.—3d, That negroes in Europe, without any mixture of blood, generate children whose skin and hair become less and less black and woollen, from generation to generation, as many eminent physicians and naturalists had lately an opportunity to witness in a negro of the name of Sancho, who died in London anno 1710, who was less black than his parents, and had hair, properly so called, among his woollen skull-covering.

669. To conclude our parallel: the brain receives no nerves, but emits nine pair.—God the Father wanted no assistance, when he communicated his spirituality to nine orders of angels.

670. These nine pair of nerves terminate in the five organs of sense: the *sight, hearing, smelling, tasting, and touching*: and from God the Father, spiritual nature derives the external attributes by which he *sees, knows, discerns* all things, *savours* all good, and *is every where*.

671. The brain hath two legs (*crura*), and from God the Father proceed the two other divine persons, only manifested since the creation.

THIRD PARALLEL.

THE LITTLE BRAIN AND GOD THE SON.

I believe in Jesus-Christ, his only Son. . . Apost. Creed.

672. After the greater gate of heaven, first open to all and every individual of the intellectual creation, and shut since to a great many by the sin of angels, and the preference given by our first parent to the *tree of good and evil*, rather than to the *tree of life*, comes the lesser door of redemption. (643.)

673. The little brain, much smaller than the brain, opens likewise into two leaves, (640.) to shew, that like God the Father, God the Son made the way to his eternal kingdom as broad as the malice of the degenerated angels and the ingratitude of fallen man would allow, to both his infinite, and consequently equal, goodness and justice.

674. Thus it is written of the Redeemer: "I am the door: by me if any man enter, he shall be saved." 1 John x. 3.

675. The most evident eminences of the little brain are, 1st, Its *anterior* and *posterior* VERMIFORM PROCESS, that is, its worm-shaped process, first and second.

2dly, The TREE OF LIFE, (*arbor vitæ*.)

3dly, Its situation against the *crucial spine* of the *occipital bone* is a still more *eminent peculiarity* of the small brain.

676. The attribution of the second Person of the blessed Trinity, is the redemption, 1st, Necessitated by the FIRST SERPENT, that of Eden. (439.) 2dly, Figured by the SECOND SERPENT, that of the desert.* 3dly, Performed on Calvary, upon the CROSS, become thereby the TREE OF LIFE.

677. The LITTLE BRAIN,
an appendix of THE BRAIN,
before any part is made
BRAIN OF BRAIN, true
BRAIN of true BRAIN,
BEGOTTEN, NOT MADE,
is medullary and cortical as
the BRAIN.

679. THE LITTLE BRAIN
has two Legs, viz:
an ANTERIOR, and
posterior.

678. GOD THE SON,
born of THE FATHER
before all things were made:
GOD OF GOD, true
GOD of true GOD,
BEGOTTEN, NOT MADE,
is consubstantial to
the FATHER.

680. GOD THE SON
has two Natures, viz:
a DIVINE and
human.

FOURTH PARALLEL.

THE OBLONGATED MARROW AND HOLY-GHOST.

I believe in the Holy-Ghost. . . . Apost. Creed.

681. The
OBLONGATED MARROW
is the third
PORTION

HOLY GHOST
is the third
PERSON

* "And the Lord said unto Moses: Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."—Was this idolatry? No: no more than the respect of the Christian Catholic for the crucifix. (56.)

of the
TRIPLE BRAIN.

of the
DIVINE TRINITY.

682. The
OBLONGATED MARROW
is
THE ORGAN OF LIFE :
Organ of Life,
as imparting more directly
Life,
or
corporeal
Motion and Sensation.

The
HOLY GHOST
is
THE LIFE-GIVER :
Life-Giver,
as imparting more directly
Grace,
or
spiritual
Action and Affection.

683. The
OBLONGATED MARROW
is the Connection
which unites both
THE BRAIN AND SMALL-
BRAIN.

684. The
HOLY-GHOST
is the Love
which unites both
THE FATHER AND THE
SON.

685. Hence, as the connection of the legs (*crura*), of THE BRAIN and SMALL BRAIN, forms the OBLONGATED MARROW; so “the HOLY GHOST proceeds from the FATHER and SON.” Nic. Creed. (104.)

686. We saw that the FATHER and SON, with relation to salvation, were compared to its folding GATE and DOOR. (640.)

687. Hence the two hemispheres of the brain and small brain are the two first objects which come in view in examining the first and second portions of the triple brain.

688. But if the first object which strikes the observer, in examining the third portion of the triple brain, be an eminence which not only has the appearance of a *bridge*, but was called so, ever since the anatomist *Varol* described that eminence, shall we be wrong in saying, that

689. As the third Portion
of the
TRIPLE BRAIN
is the medium of
Animation;

690. So the third Person
of the
DIVINE TRINITY
is the medium of
Sanctification.

691. But since the sanctification is the attribution of the Holy Ghost, (690.) and since the attributions of the Father

and Son, viz : the creation and redemption, were represented by the eminences of the brain and small brain, we should find equally the means of sanctification represented by the eminences of the oblongated marrow. And so they are.

692. For as we have already seen, (688.) the FIRST eminence of the oblongated marrow is THE BRIDGE of VAROL;—so the first time the Holy Ghost is mentioned in scripture, he is represented “*upon the face of the waters.*”

693. “And the spirit of God moved upon the face of the waters.” Gen. i. 2. Or, as in the Hebrew text, “the breath of the Lord *flew* on the face of the waters.”

694. THE SECOND EMINENCES are the PYRAMIDAL BODIES (*corpora pyramidalia*).—And the Nicene Creed teaches that “THE HOLY GHOST spoke by the prophets,” who are most properly represented by more than one pyramidal figure, or pyramids; the very emblem of the plurality, antiquity, and durability of prophecies. (See the plate at the Ground of the Pillar of the Truth.)

695. The third eminences of the oblongated marrow are, CORPORA OLIVARIA, *olive-shaped*, or roundish bodies.—And the companions of Jesus-Christ at the Garden of the Olives, the ministers of his heavenly peace, figured by the olive tree; in a word, his apostles inspired by the Holy-Ghost, as formerly the prophets, (694.) and sent round the arched earth, could not be better represented than by several olive-shaped, or roundish eminences. (See the plate at the Ground of the Pillar.)

696. For after their divine Lawgiver told them: “PEACE I leave with you, MY PEACE I give unto you.” John xiv. 27.—“When HE, the Spirit of Truth is come, he will guide you into all truths.” John xvi. 13.—“Go ye, therefore, and teach all nations . . . All things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world.” S.—“Their sound went unto all the earth, and their words unto the end of the world.” Rom. x. 18.

697. The OBLONGATED MARROW is further prolonged into SPINAL MARROW, from which the communication with the whole body cannot be any way intercepted, without instantaneous death.—The continual assistance of the Holy-Ghost, or sufficient grace, is so indispensable to spiritual life, that he is called in the creed, “*The Giver of Life,*” as we have already remarked.

698. But every man was not to be an anatomist, but to

be breathing, and so to know the necessity and existence of the atmosphere, without seeing it, any more than the Spirit of God, or "breath of the Lord," in which "we live, move, and have our being." Acts xvii. 28.

699. Hence the Spirit of Truth has evidently compared himself, or his sanctifying inspiration, to the atmospheric air, in the Old and New Testament. (693.)

700. *In the Old Testament*, where we read: "The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7.

701. "The spirit of the Lord has replenished the whole world, and that, which containeth every thing, has knowledge of the voice." Wisd. i. 7. *

702. *In the New Testament*: "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1—4.

703. Hence the Spirit of Truth is here made sensible under the shape of tongues and fire, as it appeared under the shape of a dove at the baptism of the Lord Jesus: all emblems of the air, which is made an articulated sound by the tongue, is the agent of fire, and the element of birds, and consequently of the dove.

704. But the more like is to the air we breathe, "the spirit, inspiration, or breath of the Lord," the more grounded is the astonishment of St. Paul about the ignorance of the faithful Christians, to whom he was writing:

705. "WHAT! know ye not that your body is the temple of the Holy Ghost?" 1 Cor. i. 19.

706. So far divine inspiration is divinely likened to the atmosphere.

* True it is, that the *Reformers* have placed the Book of Wisdom in what they are pleased to call *the Apocrypha*. But, as we have already repeated, since they have forfeited universal tradition, without which no one can say what part of scripture be canonical or apocryphal, no part of the *reformed* bible is more apocryphal than another. On the contrary, no part of the canon of the divinely warranted unerring Church of God, is less canonical than another.

707. This similitude of divine inspiration with the atmospheric air, is still further pointed out by the following likenesses.

708. Carbonic gas is unfit for Respiration.	709. Real Apocrypha is unfit for Instruction.
710. Azotic gas alone “ killeth,” but Oxygenous Gas “ giveth life.”	711. The dead Letter “ killeth,” but the Spirit “ giveth life.”
712. Animal Life cannot possibly be supported by Azotic Gas alone.	713. Spiritual Life cannot possibly be supported by the sole Scripture.

714. So far the Protestant *rule of faith* is a *rule of death*.
— Let us make a few general remarks on the whole BRAIN and DEITY, before we leave this Parallel.

715. Neither the small brain or elongated marrow have any ventricles, but only the brain. — No wonder, since the “many mansions” in heaven (646.) are the very same which the Creator, represented by the brain, has established before the beginning of the world, according to what the Sovereign Judge of the *living* and the *dead* is to say to his elect, the *living*, by the life of grace.

716. “Come ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world.” Matt. xxv. 34.

717. None of the three Portions of the Brain receive any nerve.	Persons of the Deity has any dependence.
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718. Hence God says of himself: “I am what I am.”

719. The brain emits the cerebral nerves, terminated by the organs of sense, which are not only the figures of the external attributes of God, but the natural means of knowing the Almighty Creator of the world by his works.

720. “For the invisible things of him from the creation of the world are clearly seen; being understood by the things that are made: even his eternal power and Godhead: so that they are without excuse.” Rom. i. 20.

721. The OBLONGATED MARROW emits the *cervical* and *dorsal* nerves, by which it imparts the motion and sensation

to the whole body ; and it is **THE HOLY GHOST** who animates and vivifies the whole Church.

722. Yet the **LITTLE BRAIN** emits no nerves. But we must remark, that **GOD THE SON** was to communicate with his mystical body, **THE CHURCH**, in a still more intimate manner.

723. For he was to become both “flesh from the blood of the Virgin Mary,” and *meat indeed* from bread ; in order to save his Church by the bloody sacrifice of his passion, and nourish her by the daily sacrifice and sacrament of his supernatural body. (Chapter vi. vii. viii. and ix.)

724. “For we being many are one bread, and one body : for we are all partakers of that one bread.” 1 Cor. x. 17. —“And the bread that I will give is my flesh, which I will give for the life of the world.” d. —“For my flesh is meat indeed.” h. —“Whoso eateth my flesh . . . has everlasting life.” g.

725. Hence (722.) **THE NECK**, or connection of **THE HEAD** with the body, besides the prolongation of the **OB-LONGATED** into the **SPINAL MARROW** ; a figure of the **HABITUAL GRACE** of the **HOLY GHOST** : besides the organs of the voice, by which both his doctrine and **SANCTIFYING GRACE** is communicated to mankind : the neck, I say, contains also, 1st, **THE ORGANS OF DEGLUTITION** ; by which we become partakers of the divine flesh of the Redeemer : 2d, The continuation of the **PIA MATER** ; a striking picture of his **PIOUS MOTHER**, become the mother of every one of his faithful disciples, told in the person of the beloved disciple John : “Behold thy Mother.”* (723.)

* Before we prove, in the next parallel, the striking analogy of the **PIA MATER** of Animal Economy, and the **PIOUS MOTHER** of Spiritual Economy, we cannot help mentioning one of the practical proofs which the Catholic world daily experiences of the powerful mediation of the Mother of the God-man, toward her real Son, our universal Mediator. As a young man was going to fall a victim to an untimely death, after a very iniquitous life, a visitor endeavoured to console him, saying : that if his case (a galloping consumption,) did not offer a likely chance of recovery, at least it allowed him the time of making his peace with God, so as to pass from a dangerous exile into a better world. The patient enquiring how? was answered : by making a hearty confession of all his sins to a true minister, entitled to grant him absolution in the name of the Almighty God himself. The dialogue was soon interrupted by the wife saying she would send for a Lutheran minister. He called, did not appear to entertain the remotest idea of the propriety of confession, and did nothing but recommend a medical man, a friend of his. The visitor had caused indirectly the address of the patient to be given to a Catholic clergyman, who said he could not go, unless he were sent for by the family, and he was not called. At another interview, the visitor found the young man in the very agony of death ; then leaving the room with a broken heart, convinced he could not survive till the next day, he most humbly sup-

FIFTH PARALLEL.

THE PIA MATER OF ANIMAL AND RELIGIOUS
ECONOMY.

Whence this comes to me, that the Mother of my Lord should come to me? Luke i. 43.

726. The internal

covering
of

The Head

has different aspects and
names, viz:

“DURA MATER,”

“PIA MATER,”

“ARACHNOID MEMBRANE.”

ornament
of

Heaven

has several intents and
names, viz:

“STRONG MOTHER,”

“PIOUS MOTHER,”

“VIRGIN-MOTHER.”

727. To clear this very intricate part both of Animal and Religious Economy, some remarks should be premised.

728. 1st *Remark.* “The Church of the living God, the Pillar and Ground of the Truth,” applies to the Mother of the God-man, conceived by the Holy-Ghost, what her Father Salomon, when the wisest of men, was supposed to say to his beloved wife in his Canticle.

729. 2d *Remark.* The Mother-Church equally attributes to the Mother of the WORD, or ETERNAL WISDOM, made flesh from her blood, whatever the Holy-Ghost teaches of wisdom in the Book of Wisdom. And this for two obvious reasons.

730. The 1st, Because God the Father has not only premeditated from all eternity his WORD’s incarnation, but

plicated the Mother of God, *as the refuge of sinners, and their best hope*, after the Redeemer, to make his passion useful to them; not to let this needful object of Christ’s sacrifice, drop from a bed of sorrow into the everlasting fire of hell. The next day, as he went again, only in order to console, if possible, the widow, what was his surprise, to receive the most heartfelt thanks from both the wife and husband, for having, said they, “sent him an angel, who brought to his last moments the sweetest consolation?” A few moments after, the dying person expired; and his friend learned since, that the priest to whom the address had been given, happening to go by the house out of mere chance, and seeing the door open, went straight up to the lodging, and found the young man just recovering from an agonizing state. The young man asked him by his bed side, made a sign to every one to remove, confessed with the most satisfactory repentance his sins, and received absolution !!!—This happened in Duke-street, No. 5, facing Little Russel-street, Bloomsbury, London, during the summer of 1807.

his Word's worthy Mother, or "*Vessel of Election*," "the henceforth called blessed by all generations."

731. The 2d, Because this Mother of Eternal Wisdom, as the purest and best of all creatures, must be the wisest also, according to this godly oracle: "The fear of the Lord is the beginning of wisdom." Ps. cxi. 10.

732. 3d *Remark*. As the real daughter of the wisest of men, viz: Salomon; an image of Eternal Wisdom itself;—as the daughter of Eternal Wisdom, viz: God the Father;—and as Mother of his eternal wisdom, or word made flesh in the eternal decree of Divine Wisdom,—she justifies equally the following scriptural application made to her by "the Pillar and Ground of the Truth."

733. "From the beginning of the world was I created, and unto the world to come I shall not cease to be: and in the holy dwelling-place I have ministered before HIM.—And so was I established in Sion and in the holy city, and my power was in Jerusalem." (730.) Eccl. xxiv. 14.*

734. 4th *Remark*. It might appear rather singular, that the Mother of God (or God-man, one and the same person notwithstanding his double nature) should be likened unto a membrane, or "expanded substance, whose fibres are so interwoven together, as to allow a great pliability." Yet the comparison is *literally scriptural*.

735. "I am black but comely, O ye daughters of Jerusalem, as THE TENTS OF KEDAR, as THE CURTAINS OF JERUSALEM. Sal. Song. i. 5.—That is, through a woman, I am "THE TERROR OF HELL, (figured by *Kedar*, or Arabia Deserta, on account of its burning sands) and THE ORNAMENT OF heavenly JERUSALEM." (639.)

736. So far the	
<i>covering of the skull</i>	<i>curtains of Jerusalem</i>
and the	and the
<i>tent of the little brain</i>	<i>tents of Kedar</i>
answer to each other in	answer to each other in
Animal Economy.	Religious Economy.

* Ecclesiasticus is only *apocryphal* in the *uncanonical* or *irregular* Bibles; but it is *canonical* according to the CATHOLIC BIBLE. (See the note of 459.) Nothing makes it improbable that both the souls of the strong and weak Eyes should have been created at the beginning of the world, and coexisted, as both the tree of life and the tree of good and evil; according to the goodness of God, who usually places the remedy by the side of the evil, as *antiscorbutic* plants, for instance, in marshes.

737. To deny, therefore, the strength and power of both *the Terror of hell and Ornament of heaven* in her holy abode, is not only an irrational and antisciptural, but a worse than devilish error : for the devil admits of her strong power, and feels it. (457.)

738. These remarks (728—735.) duly considered, we shall more easily comprehend the next parallelism, concerning :

10.

DURA MATER, AND STRONG MOTHER.

739. At the opening of the skull, before we perceive the brain, comes forth a silver-coloured, bright membrane, which furnishes the inside of the skull, and covers the whole brain. It is called *dura mater*, or mininx, from *menos*, STRENGTH.

740. STRONG Virgin, or Mother, is one of the appellations of the brightest of creatures, who embellishes heaven, and accompanies its King. (736.)

741. To her the Holy-Ghost, by the organ of “the Church of the living God, the Pillar and Ground of the Truth,” applies the following encomium.

742. “Who is she that looketh forth, as the morning, fair as the moon, clear as the sun, terrible as an army with banners?” Sol. Song, vi. 10.

743. Now the Mother of God truly is, 1st, *Like the morning*, for she preceded the Redeemer as the morning precedes the day.

744. 2dly, *She is fair as the moon*, by her unspotted virginity.

745. 3dly, *She is clear as the sun*, because she draws all her brightness from her Son, the SUN OF JUSTICE.

745. 4thly, *She is terrible as an army with banners*, being the STRONG MEANS by which the serpent’s head was bruised, and with it all the power of hell defeated. (457.)

746. The *dura mater* of the brain is composed of two strong membranous layers, adhering together : and the two aforesaid qualities, viz : of *Terror of hell and Ornament of heaven*, both belong to the Mother of the God-man. (733.)

747. The DURA MATER of the brain has THREE PROCESSES, which seem to answer very well to THREE POINTS of view under which we may consider the “blessed,” TERROR OF HELL.

748. The FIRST PROCESS OF DURA MATER, OR FALCI-

FORM PROCESS, divides the hemispheres of the brain : and the first intent of “ *the Terror of hell*,” was to keep unshut the “folding gate” of heaven. (643.)

749. The SECOND PROCESS of the DURA MATER, called “tent of the small brain” (*tentorium cerebelli*), separates the brain from the small brain : and the second intent of “*the Terror of hell*,” was to keep at a distance the first from the second Person of the Deity, by the incarnation of the latter, who could not suffer without becoming man ; and who, as man, is much below his consubstantial Father, as God. Hence he said : “My Father is greater than I.” John xiv. 28.

750. The THIRD PROCESS of the DURA MATER, (called *septum medium*, or divisor of the small brain,) separates its two lobes.—And the THIRD INTENT of the “*Terror of hell*,” was to give birth to God the Son, become thereby the “folding door” of heaven, (674.) by his infinitely meritorious sacrifice on the cross.

751. Hence, as the LITTLE BRAIN is fixed to the two arms of the *crucial spine* of the *occipital bone*, by the DURA MATER, so *the Terror of hell*, by consenting to, and assisting at, the crucifixion of the Redeemer on Mount Calvary, has, in some measure, nailed him to the cross, and defeated the enemies of human redemption.

752. The share this most tender Mother had in her dearest Son’s most cruel passion, and through it in the redemption, justifies her title of “Gate of Heaven.” (Litany.)

29.

PIA MATER.

753. PIA MATER
is the
Name of the Cover
of the
LITTLE BRAIN.

754. PIOUS MOTHER
is the
Title of the Mother
of the
GOD MADE MAN.

755. Between the
BRAIN and PIA MATER | DEITY and PIOUS MOTHER
there are no nerves. | nothing intervenes.

756. A thinner part (726) of the DURA MATER, firmly accreted to the convolutions of the cerebrum, cerebellum, medulla oblongata, and spinalis, is called PIA MATER. And the PIOUS MOTHER of GOD THE SON could not enjoy this, the greatest favour which God ever could bestow

on a creature, without being the dearest Daughter of GOD THE FATHER, and the SPOUSE OF GOD THE HOLY GHOST.

757. This her intimacy with Deity itself, she could not express more lovely than by these words:

758. "Let him kiss me with the kisses of his mouth: for thy love is better than wine." Sol. Song, i. 2.

759. On account of her relationship to God the Father, she is called: "A Prince's Daughter." Do. vii. 1.

760. As the Mother of God the Son, made man, and named himself "the Spiritual Rock," she is called: "a well of living waters, and streams from Lebanon." Do. iv. 15.

761. Her share in the Holy Ghost's affection, He himself thus expresses: "Thou hast ravished my heart, my sister (744.) and my spouse." (756.) Do. vii. 4.

762. Hence, most rationally does the perpetual, universal, visible, and orthodox, in a word, Catholic Church, give to the DAUGHTER of the FIRST, MOTHER of the SECOND, and SPOUSE-SISTER of the THIRD PERSON of the DIVINE TRINITY, the most merited titles of "Cause of our Joy,"—"Seat of Wisdom,"—"Tower of David,"—"Spiritual Vessel,"—"Vessel of Honour," &c. (Litany.)

763. The chambers or ventricles of the BRAIN (*cerebrum*) are lined with the PIA MATER; and the most PIOUS MOTHER says of herself:

764. "The king hath brought me into his chambers." Sol. Song, i. 4. (646.)

39.

ARACHNOID MEMBRANE AND VIRGIN-MOTHER.

765. There is, between the stronger and softer membrane of the brain (DURA AND PIA MATER CEREBRI) a THIRD MEMBRANE, not unlike a spider's web, and on this account called ARACHNOID MEMBRANE, which surrounds the brain, small brain, and oblongated marrow, and whose use is unknown to anatomists.

766. So is unknown to the worldly reasoners the use of virginity; a virtue as delicate as a spider's web; a virtue to which the Queen of Heaven is indebted for her relationship to GOD the FATHER, SON, and HOLY GHOST; a virtue which she kept inviolate before and after her maternity.

767. "As the lily among thorns, so is my love among the daughters." Do. ii. 2.

768. Hence the true Church of Christ styles his Mother not only "most pure—most chaste—and most undefiled

Mother," but "a most faithful Virgin," the "holy Virgin of Virgins." (Litany.)

769. Thus the Holy-Ghost addresses her in these words : "Thou art all fair, my love, there is no spot in thee:"—"How fair is thy love, my sister and my spouse:"—"A garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed." Sol. Song iv. 7. 10. 12.

770. O most unfortunate innovators, when, in spite of universal tradition and facts, you draw some negative, and consequently unavailing inferences from some obscure part of your Bible, you are unwilling, or unable to understand, in order to persuade the unwary reader thereof, that "the Virgin of Virgins," the UNSPOTTED SPOUSE and SISTER of the *Holy-Ghost*, had any other children, or child, than the Eternal Son of GOD the FATHER, you calumniate the whole TRINITY itself.

771. The pretext of the *reformers*, to suppose that the Blessed Virgin Mary was not only the mother of the Messiah, is his being told : "Thy mother and thy brethren stand without, desiring to see thee." Luke viii. 20.

772. But if they do not know that brethren here means *cousins*, as in many other places of scripture literally translated from the Hebrew, in which cousin and brother are expressed by one and the same word, they should rather *reform* their own ignorance, than the Catholic, and consequently unerring Faith. (398—400.)

4°.

THEIR GENERAL ANALOGY.

773. In fine, the *Ornament and Queen of Heaven*, and the *tapestry of the skull and cover of the brain*, SMALL BRAIN, and OBLONGATED MARROW, correspond so well with each other, that her relationship of a STRONG DAUGHTER to the ALMIGHTY CREATOR is represented by the *mininx*, or DURA MATER ;—her relationship of a *tender Mother* to her Son, the Redeemer, by the PIA MATER ;—and, in fine, her relationship of an *unspotted Spouse-Sister* to the Spirit, or "BREATH OF GOD," by the *transparent*, or ARACHNOID MEMBRANE.

774. After having formed the ventricles of the brain, the DURA and PIA MATER forms twenty-two sinuses, to receive the venous or purple blood, unfit for the nutrition of the brain, and sends it back to the circulatory system.

775. And the STRONG and PIOUS MOTHER OF GOD not only adorns the heavenly "mansions," but becomes the

“refuge of sinners,” as long as they remain in the communion of saints. (774.)

776. Hence she is called by the holy Catholic Church of God the “Refuge of Sinners.”

777. O Refuge of Sinners, pray for us, poor sinners, who, after God, trust upon thy powerful assistance. Pray for the most miserable of sinners, such as neglect so blindly their refuge. Pray most particularly for that generous Nation, which would most cordially honour thee, were their faith equal to their charity.

778. The SPINAL MARROW, (a continuation of the OBLONGATED MARROW) emits thirty pair of nerves through the lateral or intervertebral *foramina*, or holes of the spine.

779. And the SISTER and SPOUSE of the HOLY-GHOST says of him: “My beloved is like a roe or a young hart.”

780. “Behold he standeth behind our walls: he looketh first at the windows, shewing himself through the lattice.” Sol. Song, ii. 9.

781. These thirty pairs of nerves, all prolongations of the SPINAL MARROW, are constantly surrounded by the stronger, softer, and arachnoid membranes of the brain.

782. And the most strong and pious Mother as well as the unspotted Virgin, represented by these membranes, says of herself: “My beloved hath said unto me: Rise up, my beloved, my fair one, and come away.” Do. ii. 10.

783. The cover of the nerves is *yellowish* on its outside, and *white*, or *argentive*, on its inside.—And the SPIRIT OF TRUTH says to his “SISTER and SPOUSE:” “We will make thee borders of *gold*, with studs of *silver*.” Do. i. 11. And more clearly in the canonical or Catholic Bible: “We will make thee chains of gold, inlaid with silver.” Do. i. 10.

784. We have already seen that the nervous substance and fluid, protected and covered by the stronger and softer membranes, called *dura* and *pia mater*, represent the Saints and Angels. (633; 634.)

785. —Accordingly, the *Terror of hell*, and PIOUS MOTHER of God, represented by these membranes, is called by “the Church of God, the Pillar and Ground of the Truth,” not only “the Queen of Heaven,” but “the Queen of the Saints and Angels.” (Litany.)

786. These membranes, by covering and protecting both the nervous substance and fluid, become, of course, the support of their influence in all and every part of the circulatory system.

789. Likewise the **STRONG** and **PIOUS VIRGIN-MOTHER**, as “the Queen of the Saints and Angels,” (785.) shares the patronage they afford to all and every part of the ecclesiastical ministry, and her tender care to every part of the Church; which Church is so often compared to a vineyard in the holy writ; is forcibly expressed thus:

790. “Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.” Sol. Song, ii. 15. (789.) This interpretation becomes natural, if we attend to the dialogue of the **SISTER-SPOUSE** and her **DIVINE HUSBAND**.

791. “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon:—if thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, (789) and feed thy *kids* behind the shepherds’ tents.” Do. i. 7, 8.

792. Thus, as the **NERVOUS SUBSTANCE** and **FLUID**, and consequently their covering membrane, is found behind every division of the circulatory system,—so in every part of the Catholic Ministry, where the patronage of the Saints or Angels is acknowledged, there the Catholic Faith discovers “the Queen of Heaven” *after the footsteps of the flock, behind its shepherds’ tents, feeding HER KIDS*; that is, the sinners. (790. 791.)

793. Hence the same Mother-Church added to the following scriptural praise: “Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, **JESUS!**” Luke i. 42. this scripturally grounded invocation: “Holy Mary, Mother of God, pray for us poor sinners, now and at the hour of our death. Amen.” (725.)

794. If, therefore, “the poor sinners,” her *kids*, should beg the patronage of their shepherdess and refuge ten, a hundred, and a thousand times oftener than the mercy of God, it can only prove that they trust ten, a hundred, and a thousand times more on her joint prayers, than upon their personal application.

795. And if disgraced courtiers would be very right in transmitting their petitions to their offended king, through either his beloved daughter, mother, spouse, or sister, how much more right are sinners in addressing the **DEITY** through **HER** who is at once the Daughter, Mother, Spouse, and Sister of the three Divine Persons of the Most High Trinity?

796. O most unfortunate *Reformists*, can you slight the powerful assistance of the “*henceforth called the blessed by all generations*,” whilst the very stones of your churches, consecrated under her own invocation, reprobate your indifference?—In framing your particular persuasions upon the impious disbelief—of your most guilty—and inconsistent misguiders—the *Reformers* of the ever irreformable tradition,—of the whole Christian æra and world,—did you consider that those deserters of “the Church of the living God, the Pillar and Ground of the Truth,”—have robbed you of the consoling trust upon, and most advantageous patronage of, “the Refuge of Sinners,”—“the Queen of Angels and Saints,”—“the Daughter of God the Father,”—“the Mother of his only Son,”—the Spouse and Sister” of God the Holy-Ghost?

797. Let your misguiders feel alone the dreadful consequence of their wilful disrespect for this divine decree :

798. As the God
of Nature
has ordered that
THE DURA MATER,
PIA MATER, AND
ARACHNOID MEMBRANE,
should be a
necessary Organ of
corporeal Life,
and
Animal Economy ;

799. So the God
of Grace
has ordered that
THE POWERFUL
PIOUS MOTHER, AND
VIRGIN-MOTHER,
should be a
necessary Organ of
spiritual Life,
and
Religious Economy.

.800. Unless, therefore, you can live without the *Pia Mater*, you shall not be saved without the **PIOUS MOTHER OF GOD.** (751.)

SIXTH PARALLEL.

THE NERVES AND SAINTS.

I believe the communion of Saints. . . . Apost. Creed.

801. - The purest
Portion of the
Blood

802. The sanctified
Portion of the
Flock

is likened into the
BRAIN.

is likened unto the
DEITY.

803. "You shall be holy, because I am holy." Lev. xi. 44.

804. The Nerves
are intermediate between
the Brain and Body.

805. The Saints
are intermediate between
God and his Church.

806. Hence God did not only promise to his saints, to introduce them into his intuitive knowledge, but to let them *in and out*; for he did not say only: "I am the door: by me if any man enter, he shall be saved:" but he added: "and shall go in and out, and find pasture." John x. 9.

807. *Find pasture*, not only *in*, by the enjoyment of heaven, but *out*, by bringing other faithful therein. For it is written also: "He that overcometh, and keepeth my word unto the end (as all the saints have done) to him will I give power over the nations, and he shall rule them,—EVEN AS I RECEIVED OF MY FATHER." Rev. ii. 26, 27. Hence,

808. As the best Physiologists
ever admitted the
Influence of the Nerves
over all and every part of
Animal Economy:

809. So the best Christians
ever admitted the
Patronage of the Saints
over all and every part of
Religious Economy.

810. And as there is not a
Gland or a Muscle,
small or large, without its
peculiar Nerve;

811. So there is not a
Society or Country,
small or large, without its
peculiar Patron.

812. That the former and the latter are admonished of our wants, either corporeal or spiritual, is a fact equally certain and incomprehensible, equally grounded on daily experience. (725. Note.)

813. Yet we are besides assured of the participation of the saints in heaven to the knowledge of our wants, by the divine, and consequently infallible Revelation:

814. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke xv. 7.

815. O happy partakers of the supreme goodness of our Redeemer towards all and every man, what shall be your

joy, then, when you shall see old England becoming again *the Island of Saints*.

816. It is of much less importance, to know whether the nervous mediation be the effect of the contiguity of the substance of the brain and nerves, or of the nervous fluid which intervenes.

817. Neither is there any necessity to know whether the communion of the heavenly Saints with the Militant Church, for instance, is due to their intuitive knowledge of the All-knowing God, or to the ministry of his Angels, having, according to the holy writ :

818. "Golden vials full of odours, which are the prayers of the Saints." Rev. v. 8.

SEVENTH PARALLEL.

NERVOUS FLUID AND ANGELICAL AID.

As the holy Angels always serve God in heaven, so by his appointment they may succour and defend us upon earth. . . .

Collect of the Protestant Liturgy on Michaelmas-day*.

819. The best physiologists, upon the strongest analogies, besides a SOLID, have been obliged to admit of a FLUID MEDIUM OF CEREBRAL INFLUENCE, called NERVOUS FLUID.

820. Likewise the best Christians, upon the strongest grounds, must depend not only on the patronage of God's saints in heaven, (814.) but on the assistance of his spirits or angels ; for it is written :

821. "He shall give his angels charge over thee, to keep

* This is one of the *inimitable* collects of the Church of England, as they are called by people who do not know themselves, or wish to conceal to their ignorant hearers, that in the British Liturgy there is not either a pious or mistaken idea, which is not either a FAITHFUL or a faithless imitation of the Roman Liturgy. We may say the same of the 39 articles of the *new National Church of England*, compared with the CATHOLIC FAITH of the *Universal Church of all ages and countries*.

thee in all thy ways : they shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. xci. 11, 12.

822. "Take heed that you despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10.

823. After this divine command and revelation respecting our guardian angels, to object against their patronage the jealousy of God, or his exclusive ubiquity*, cannot be reforming Catholic faith, but perverting common sense. For when we know so little about our own nature, how can we pretend to know better than the Almighty Maker of the visible and invisible things, the nature of his angels?

824. Let us, therefore, with the perpetual, universal, visible, and orthodox, in a word, Catholic Church, invoke the heavenly friends of God, as Jacob did, saying : "The angel which redeemed me from all evil, bless the lads." Gen. xlviii. 16.

825. I say *invoke*, or *honour*, not worship, at least with a supreme adoration, due to God alone ; for such *worshipping of angels*, Col. ii. 18. would be *a doctrine of the devils*, 1 Tim. vi. 1. a doctrine which the Mother-Church would condemn, as St. John the Baptist did, when John the Evangelist mistaking for God himself, his precursor "fell at his feet, and" was told :

826. "See that you do it not : I am thy fellow-servant, that have the testimony of Jesus : **WORSHIP GOD.**" Rev. xix. 10.

827. What are we to conclude therefrom? (824.)—I. That the *Faithful* are very right, to adore God alone, and honour his servants, in proportion as he himself loves them.—II. That the *Reformers* and the *Reformists* must be very *malicious* or *ignorant*, to confound **THAT ADORATION**

* Though the *Reformers* admit the *ubiquity* of God, they object to the perpetual dogma of the real presence in the blessed sacrament of the Lord's body, the impossibility of his presence in more than one place. This objection should be a poor one, if the Catholic Faith should hold the real presence, not of the *supernatural*, but of the *natural substance* of Jesus-Christ. I say, a *poor objection* ; for even the physical bread of the five loaves, which have filled up four thousand hearers of Jesus-Christ in the desert, and more baskets after, than before being eaten, prove that it is in his power to render the same body present in many different places at once. But if the presence of the same physical body in many places at once be not impossible to Christ, how much more admissible is the real presence of his supernatural body, now in a spiritual or glorious existence, like Deity itself, ever existing every where?

with *this honour*, under the common appellation of *worship*, which they themselves usually employ to express both the supreme honour due to God alone, and the much more inferior deference due to the *worshipful* mayor of London, for instance.

EIGHTH PARALLEL.

THE BODY AND CHURCH.

I believe the Holy Catholic Church. . . . Apost. Creed.

828. The comparison of the BODY and CHURCH is many times repeated in scripture by the divine, and consequently infallible Author of nature and grace, and consequently must be founded on indubitable truth. Let us quote a few of these comparisons.

829. "As we are many members in one body, and all members have not the same office, so we being many, are ONE BODY in Christ, and every one members one of another." Rom. xii. 4, 5. P.

830. "The body is not one member, but many." 1 Cor. xii. 14.

831. "He that is joined unto the Lord, is one spirit." 1 Cor. vi. 17.

832. "And HE (the Lord) is the Head of the BODY, the CHURCH." Col. i. 18. (829.)

833. The whole Body
is subdivided into
two cavities:
one higher, or
THE CHEST;
one lower, or
the abdomen.

834. The whole Church
is subdivided into
two bodies:
one teaching, or
THE CHURCH;
one taught, or
the faithful.

835. The CHEST contains
the principal organs of
circulation and
respiration.

836. The CHURCH comprises
the principal agents of
the ministry and
instruction.

837. The principal Organs of circulation and respiration are the beating vessels, viz: the Heart and Arteries.	838. The principal Agents of the ministry and instruction are the judging ministers, viz: the Pope and Bishops.
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839. They shall be the objects of the 11th and 12th Parallels.

840. The places where meet the Arterial System, to separate from the atmospheric air ITS VITAL SPIRIT, for the benefit of the Blood, are called the Lungs.	Episcopal Body, to separate from the inspired writ ITS LIVING SPIRIT, for the benefit of the Flock, are called Councils.
841. There is A SEPTUM TRANSVERSUM between the higher and lower Bodies.	842. There is A LINE OF SEPARATION between the teaching and taught Bodies.*

843. *A line of separation* (842.) so strong, that even in the synagogue, a mere temporary figure of the perpetual, visible, and orthodox Christian, in a word, Catholic Church of Jesus-Christ; the most privileged man of the people of Israel, even the *anointed of the Lord*, King Achab, was struck dead, for having intruded himself into the service of the ark.

844. And what was the ark, compared to “the holy Catholic Church, the communion of saints,” “the sanctuary of God for ever more !!”

845. How pitiful, therefore, must be the self-calling *gospel-men*, who, even without the shadow of a *laical* and void mission, intrude themselves into *clerical* ministry, as into a mechanical business, under the name of *gospel-men*?—How can they preach, except they be sent, and sent by a proper ecclesiastical authority?—“Are they not blind leaders of the blind? and if the blind lead the blind,” who is

* We should, therefore, condemn ourselves, had we had the presumption of advancing any one thing respecting dogmatical points, not entirely conformable to the living voice of the teaching Church, or Apostolical Succession. V. Had we, we must be wrong. S.

blind enough not to foresee, after scripture itself, that “both shall fall into the ditch?” P.

846. As the higher body contains the organs of circulation and respiration : (two necessary ways of Animal Economy :) so its further means devolve to the rest of the Body.

847. As the teaching Church possesses the agents of the ministry and instruction : (two necessary ways of Religious Economy :) so its further means belong to the rest of the Church.

848. These (846. 847.) relate to the 13th, 14th, and 15th Parallels.

849. But, since the flock be the object of the ministry, and since all the ministers are taken from the flock, its analogy with the blood should be first considered.

NINTH PARALLEL.

BLOOD AND FLOCK.

One Fold. W.

850. The blood is composed of white and spotted, or red globules ;—so is the flock composed of *lambs* and *kids*.

851. *Of lambs and kids* ; since both the consummate just and reprobate shall be represented in the day of eternal reward and punishment as SHEEP and GOATS.

852. “ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory. And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his *sheep* from his *goats*. And he shall set the *sheep* on the right hand, and the *goats* on the left.” Matt. xxv. 31—33.

853. Another proof of the *red* globules being represented by the *kids*, is that the blood of the *kid* was the sin-offering of the old law. “ Take ye a *kid* of the *goats* for a *sin-offering*.” Lev. ix. 3.

854. A stronger proof of the same truth, is the very comparison made by God himself, saying to Isaiah :

"Though your sins be as scarlet, they shall be as white as snow : though they be red as crimson, they shall be as wool." Isà. i. 8.

855. Hence, as every individual of the holy Catholic Church has been restored to holiness by baptism, and possesses all the means of sanctification in the holy Catholic Church, her faithful members are called *Saints*, and the participation in all the advantages of her society; viz: the daily sacrifice, sacraments, prayers, and patronages, (809.) is called "THE COMMUNION OF SAINTS." And therefore, since the holy Catholic Church is called "the communion of saints" by the very apostles, the society of the Catholic flock must be at least a part of the "communion of saints."

856. The blood has a remarkable saltish taste : and Christ has called his own flock "the salt of the earth."

857. "You are the salt of the earth." Matt. v. 13. *

858. The blood is of a glutinous consistence, so that its globules seem agglutinated one to another.—And we have already seen, that in the one, holy, Catholic, and Apostolic Flock, under the one, holy, Catholic, and Apostolic Vicegerent of Christ, "*every one member is one of another.*" (829.)

859. The blood has an urinous smell.—And this is the peculiar smell of the *kids*, which must make part of the Christian flock, until the sovereign Lawgiver and Judge will separate the *goats* from the *sheep*.

860. Hence all the members of the communion of saints are not saints; they are only called to holiness : "many called, but few chosen." Matt. xx. 16. (852.)

861. The Blood is the subject, the inviting, but, by no means, the effecting cause of its circulation,

862. The Flock is the subject, the inviting, but, by no means, the effecting cause of the ministry.

863. Hence the ridiculous pretension of laymen to give ecclesiastical jurisdiction, whose even presentation of ecclesiastical candidates to ecclesiastical authorities is a mere concession.

864. As the Blood depends upon the circulatory system

865. So the Flock depends upon the ecclesiastical ministry

* In the Catholic Ritual salt is directed to be put into the mouth of the subject of baptism, saying : "Receive thou the salt of wisdom."

for its preservation
in the ways of
Animal Life;

for its preservation
in the ways of
Spiritual Life.

866. As the blood extravasated out of the ways of circulation can no longer receive the benefit of the spirit of life;

867. So the Flock separated from the ways of the ministry can no longer receive the benefit of sanctifying grace. V.

868. Who can wonder, then, at the blindness, presumption, and indifference, respecting religion, of such as have forfeited true Christianity? (716.)

TENTH PARALLEL.

THE OXIGENATION OF THE BLOOD, AND SANCTIFICATION OF THE FLOCK.

We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the spirit of truth from the spirit of error. U.

869. The life of the blood (*pabulum vitæ*) is the *oxigenous gas*, from which blood derives its BRIGHTNESS, CONSISTENCY, and WARMTH, (60%.) with LIGHT, OXIGEN, and CALORIC.

870. The life of the flock is the SANCTIFYING GRACE, imparting divine FAITH, HOPE, and CHARITY. (867.)

871. To receive oxigenous gas, blood must be within the organs of circulation. (866.)

872. To partake of divine grace, the flock must remain in the communion of saints, that is, in "the holy Catholic Church, the Communion of Saints." V.

873. As it is not from, but through, the circulatory system, that the blood receives its brightness; so it is not from, but through ecclesiastical members, that the flock receives the faith.*

* I cannot help remarking, that the property of *oxigenous gas*, as agent of life, and of ignition, renders very plausible four changes of nature almost incredible, if they were not infallibly grounded on the obvious and authen-

874. The faithful or Catholic Christian, therefore, who receives divine revelation and apostolical tradition, with their perpetual, universal, and consequently authentic and unchangeable belief, in a word, Catholic faith, through the apostolical succession, no more pins his faith upon the sleeve of another man, than the prudent man who receives historical facts, with their perpetual, universal, and consequently authentic, and unchangeable tradition or notoriety, through the uninterrupted succession of the choicest men of each generation. (655.)

875. The oxygenation of the blood presupposes the existence of the atmosphere, or at least of the vital air ;—the catholicization or instruction of the flock implies the pre-existence of divine scripture, or at least, of its spirit.

876. We have already remarked, that oxygenous gas is a compound of the principles of LIGHT, muscular mobility or OXYGEN, and WARMTH, or CALORIC, just as sanctifying grace is the fountain of FAITH, HOPE, and CHARITY.

877. Hence the relationship of light and faith, of which we are going to relate the most striking properties.

878. Both light and faith are equally evident and incomprehensible, * both irreformable and progressive.

879. Twilight, aurora,
noon-day, are the
progress of the
same light.

880. Natural, written,
revealed law, are the
progress of the
same faith.

881. LIGHT
comes through sight.

882. "FAITH
comes by hearing."

Rom. x. 17.

883. As we must open
our eyes to light,
in order to see ;

884. So we must open
our ears to faith,
in order to believe.

tic sense of divine scripture : namely, 1st, The mortality of our first parents succeeding to their immortality. 2dly, The short lives of the postdiluvian men, succeeding to the longevity of the patriarchs. (665.) 3dly, The deflagration of all the surface of the earth at the end of time. 4thly, The immortality of our bodies after resurrection. All these are easily accounted for, by some changes in the nature of oxygenous gas. So far Religious and Animal Economy go hand in hand ! Yet there are disbelievers among medical men !

* *Incomprehensible* !—O system of nature, most stupid oblivion of the necessary Author of Nature : " If the light which is in thee, be darkness ; the darkness itself, what shall it be ? " Matt. vi. 23. Here again we see the *Reformers* deforming the most expressive parts of divine writ into nonsense, when they mistranslate the aforesaid verse thus : " If, therefore, the light which is in thee be darkness, how great is that darkness ? " *Fiat lux* ! (192.)

885. For if the visible things be not the object of hearing,

886. Why should the revealed things be the object of the sight?*

887. As the optician without light, so the gospel-man without faith, are both "blind leaders of the blind."

888. What is more foolish, than to expect to see without common LIGHT, except pretending to believe, without CATHOLIC FAITH?

889. As the man blind by birth has no idea of the benefit of LIGHT; neither has the uncatholic by birth the conception of the gift of FAITH. (716.)

890. Without light, it is impossible to see the creation: without faith, it is impossible to see the Creator, or even "to please God." F.

891. In a word, common light is the demonstration of visible things; and Catholic "faith the evidence of things not seen," or revealed.

892. For how can we know ultimately what Christ has revealed, but by the tradition of his apostles, sent throughout the universe to teach all nations all things whatsoever he has commanded to observe all days, even to the end of the world? And how can we know their universal tradition, unless by its perpetual, universal belief, or, in a word, Catholic Faith?

893. CATHOLIC FAITH, therefore, is the evidence of apostolical tradition, as apostolical tradition is the evidence of genuine, or Christ's own revelation.

894. In a word, Catholic Faith is the evidence of revelation; and an incontrovertible evidence too, for it is equally impossible to change CATHOLIC FAITH, or COMMON LIGHT. (579.)

895. But OXIGENOUS GAS, or *vital air*, besides light, contains OXIGEN, or the principle of *muscular action*; so di-

* As for instance, the REAL FLESH and REAL BLOOD of the Redeemer, made "MEAT INDEED, and DRINK INDEED," after their transubstantiation from bread and wine, still appearing under their forms. For if the supernatural, though REAL FLESH and BLOOD of the Redeemer, MADE MEAT INDEED AND DRINK INDEED, were naturally the object of the sight, by that itself they must cease to be the object of faith. F. When, therefore, the *reformed* Protestants of the Church of England, by law established, fifteen centuries after the *original*, *perpetual*, *visible*, and *orthodox*, in a word, CATHOLIC CHURCH of Jesus-Christ, suppose, in their sacrament, or rather last supper, "Christ present by faith, and absent in reality," they unthinkingly own their own faith erroneous. Since TO DECLARE PRESENT WHAT IS REALLY ABSENT, is an error, if ever error existed. (See "Histoire des Variations des Eglises Protestantes," by Bishop Bossuet.)

vine FAITH, besides the LIGHT of revelation, implies the necessity of meritorious actions.

896. "For as the body without the spirit, is dead; so faith without works, is dead also." James ii. 26.

897. Besides LIGHT and OXIGEN, CALORIC is necessary to constitute the *vital air*; and it is written:

898. "though I have all FAITH, so that I could remove mountains, and have not CHARITY, I am nothing." 1 Cor. xiii. 2.

899. We have already remarked, that the whole circulatory system is to the blood, what the whole ecclesiastical hierarchy is to the flock. Let us now demonstrate it as well as our confessed insufficiency will allow, by comparing singly the Heart to the Apostolic Chair, the Arterial System to the Episcopal Body, the Veinous System to the Rectoral Body; and, in fine, the Absorbent System to the auxiliaries of Ecclesiastical Ministry.

ELEVENTH PARALLEL.

ORIGIN OF CIRCULATION AND MINISTRY.

One Shepherd. W.

900. Circulation is the maintenance and progress of the Blood in the ways of Life.

902. The HEART is the origin of Circulation.

901. Ministry is the maintenance and progress of the Flock in the ways of Salvation.

903. The PAPACY is the origin of the Ministry.

904. The Papacy is a synonymous appellation with *Peter's Station*, called also the APOSTOLIC CHAIR, because he was commissioned by Christ to preside, not only over one part of the Christian Church, as Bishops do, each in his district, but his spiritual power was divinely directed to the whole extent of the apostolic mission.

905. "Go ye unto all the world."—"There shall be one

fold, one shepherd.”—“Simon . . . feed my lambs . . . feed my lambs . . . feed my sheep.” R. W. X.

906. The heart is the foundation of the whole circulation, as Peter’s Chair of universal ministry.

907. Thou art Peter, that is a (rock), and upon this (rock) will I build my Church. a.

908. The HEART, therefore, (906.) is no more necessary to the circulation of the blood, than Peter’s, or the Apostolic Chair, to the ministry of the flock. To deprive, therefore, the ministry of its divinely established *rock*, would be separating “the Church of the living God,” or “the Pillar of the Truth” from its “Ground” or rock, infallibly warranted proof against hell itself, thus:

909. “And the gates of hell shall not prevail against it.” a.

910. Cavillers will say, that in this scriptural text: “Upon this *rock* will I build my Church, and the gates of hell shall not prevail against it,” the promise is for the Church itself, not for its *visible foundation*. But what can become of a house, the foundation of which is not even stronger than the house itself that is built upon it? Is the divine builder of the Mother-Church less wise than any human builder? Has he built upon sand, what he declared he was building upon a rock? a.

911. The HEART is only a point (*punctum saliens*) in the embryo:—and PETER’S CHAIR in the raising of the Christian Church at Jerusalem, was a very small beginning of what it is and was intended to be.

912. The heart in the unborn or *breathless* fœtus, has not yet two distinct circulations, as in the *breathing* animal, viz: a concentric, or pulmonary circulation through the lungs, and an excentric, or general circulation through the whole body.

913. Neither had PETER’S CHAIR at Antioch the use of that double presidency over the *assembled* and the *dispersed* CHURCH, as since he transferred his Apostolic Chair to Rome, on the Capitol.

916. “It shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountain, and it shall be established above the hills: and people shall flow unto it. And many nations shall come and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of

his ways, and we will walk in his paths : for the law shall go forth from Zion, and the word of the Lord from Jerusalem.”* Mic. iv. 1, 2.

917. The heart is divided into two thinner boxes, called *auricles*, and obliquely seated on two stronger chambers, called *ventricles*; so that the separation of the right *auricle* and *ventricle*, and the basis of the two *auricles* and *ventricles* joined together, form a kind of cross of St. Andrew, or the letter X; the very shape of an old chair, and of the real chair of St. Peter, still kept at Rome to this present moment, as well as his chains, if I am not mistaken.

918. So far the heart represents Peter's Chair.

919. The action of the heart extends its effects to all and every part of the living frame, as the Apostolic Mission to the whole world. (905.)

920. So far the heart represents not only a chair, but the APOSTOLIC CHAIR.

921. There is a much greater contractility in the ventricles, than in the auricles of the heart.—So there is a greater ecclesiastical power in Episcopacy, than in Priesthood.

922. The ventricles and auricles, therefore, of the heart, do represent satisfactorily the character of Episcopacy and of Priesthood of the occupier of the APOSTOLIC CHAIR.

923. Therefore, when bad Catholics call him, out of disrespect, “*an Italian Priest*,” they say *the truth*, but not the *whole truth*, unless they add that he is, at the same time, Plenipotentiary Vice-gerent upon earth of “the Priest for ever according to the order of Melchisedech.” Z. (493.)

924. Likewise, when schismatic and heretic dissenters from his communion and faith call him only the *Bishop of*

* If any one object, that the visible rock of the Mother-Church, viz: the Pope, nay, his *council*, and consequently the Roman Church, have left the holy city, and so that Rome has ceased to be the seat of genuine Christianity, the same prophecy will give a satisfactory answer: “And thou, O TOWER OF THE FLOCK, the STRONG HOLD OF THE DAUGHTER OF ZION, a. into thee shall it come the first dominion; the kingdom shall come to the daughter of Jerusalem (916.) Now why dost thou cry out aloud? Is there no KING in thee? is thy COUNSELLOR perished? for pangs have taken thee, as a woman in travail. Be in pain and labour to bring forth, O DAUGHTER OF ZION, like a woman in travail. For now shalt thou go forth *out of the City*, and thou shalt dwell in the fields, and thou shalt go even to Babylon; there shalt thou be delivered, there shall the Lord redeem thee from all thine enemies. Now also many nations are gathered against thee, that say: Let her be defiled, and let our eye look upon Zion. But they know not the thought of the Lord: neither understand they his counsel: for he shall gather them as sheaves into the floor.” (Mich. iv. 8—12.)

Rome, they say *the truth*, but not the *whole truth*, unless they add to this title the one which Peter received from Christ himself, of Pastor of the Universal Flock. W.

925. For the same reason, such as, out of envy for his Supremacy, call him "*the first among his pairs*," (*primus inter pares*) say one *truth*, which to be *entire*, requires another, viz: that as Keeper of the Keys of the Kingdom of Heaven, the Head Pastor of the whole Church has no equals; so that he is not only the first of the Bishops, but a non-pareil Bishop. As the ventricle is not only the first artery, but the unpareilled origin of the arterial system.

926. THE HEART

includes both
a double *auricle*,* and
a double *ventricle*.†
1st Auricle containing
desoxygenated blood :
1st Ventricle providing
for the oxigenation of
the blood through the
pulmonary arteries :
2d Auricle containing
the oxigenated blood :
2d Ventricle providing
for the maintenance of
the oxigenated blood in
the ways of life.

927. THE PAPACY

comprehends both
a double solicitude and
a double providence.
1st, Solicitude respecting
the unenlightened flock :
1st, Providence respecting
the instruction of
the flock through the
Church assembled :
2d, Solicitude respecting
the instructed flock :
2d, Providence respecting
the permanence of
the instructed flock
in the ways of sanctification.

* Auricle, from *auris*, ear, the organ through which we get information.

† Ventricle, from *ventriculus*, stomach, or provisor of the want of nourishment. To understand well the complicated, yet undeniable analogy of the HEART and of the APOSTOLIC CHAIR, we must represent to ourselves the heart as it really is, namely : a necessary organ, composed, 1st, of two membranous, or thin boxes, called *auricles*, like the veins to which they give birth; the first auricle to the pulmonary veins ; the second auricle to the veins of the remainder of the whole frame. 2dly, Of two muscular or stronger boxes called ventricles, and giving birth, the first ventricle to the arteries of the lungs, and the second ventricle to any other arteries. Behold now the use of this organization: the desoxygenated blood arrives as spontaneously, that is, without any veinous motion, into the first ventricle, which propels it through the pulmonary arteries, where it is combined with *oxigenous gas*. Thence it returns through the pulmonary veins into the 2d auricle, next into the 2d ventricle, which then propels the oxigenated blood through the arteries of the universal frame, and they through the veins into the 1st auricle again.

928. As the BLOOD
is indebted
principally to
the HEART
for its necessary
oxigenation and
circulation :

930. Hence, as any
quantity of blood
deprived of the
influence of the heart,
loses its brightness
and life :

929. So the FLOCK
is indebted
principally to
the PAPACY
for its necessary
instruction and
ministry.

931. Likewise any
number of the flock
deprived of the
communion of the Pope,
forfeit the faith and
salvation. (119—122.)

932. As the HEART provides two circulations ; one through the lungs for the oxigenation of the blood; and another through the whole frame, for the common advantage of the HEAD, body, and *extremities* :

933. So the Head Pontiff, from his chair, provides two ministries ; that of the assembled Church, or Episcopal Body, for the instruction of the flock, or definition of faith ; that of the dispersed Church, for the common advantage of the TRIUMPHANT, militant, and *suffering* Church, that is, the whole communion of saints.-

934. That the successor of Peter, and consequently the heir of all his prerogatives, is by DIVINE INSTITUTION AND RIGHT, not only the Head of the Universal Flock, X. but the Head of the Teaching Church or Episcopal Body, is evident from this scriptural quotation, directed to Peter.

935. “ Behold, Satan hath desired to have you (the apostles) that he may sift you, as wheat : but I have prayed for THEE, that THY FAITH *fail not* ; and when thou art converted, STRENGTHEN THY BRETHREN.”

936. Accordingly (935.) the first ventricle terminates into, or is surmounted by, the pulmonary artery, so as to represent the president of the episcopal body, or *assembled* CHURCH, set on the APOSTOLIC CHAIR.

937. Likewise the second ventricle terminates into, or is surmounted by, the aorta, so as to represent the president of the episcopal body, or *dispersed* CHURCH, set also on the APOSTOLIC CHAIR.

938. So far the Apostolic Chair is the “ TOWER OF THE FLOCK, the STRONG HOLD OF THE DAUGHTER OF ZION,”

and the occupier of the Apostolic Chair is THE KING of the Daughter of Zion or Christendom, that is : “ the kingdom of Christ ” on earth. (916.)

939. The ventricles have an inherent motion of contraction and dilation, called *systole* and *diastole*, and the papal powers are, a *binding* and a *loosing* power.

940. “ Whatsoever thou shalt *bind* on earth, shall be *bound* in heaven ; and whatsoever thou shalt *loose* on earth, shall be *loosed* in heaven.” Z.

941. But nothing proves better that THE HEART was actually intended to represent the Apostolic Chair, than the very prerogatives of this Chair, viz : the *tiara* and the *mitre* exhibited, the former between the first auricle and ventricle, in the *tricuspid* valves, and the latter between the second auricle and ventricle, in the *mitral* valves.

942. The valves which separate the right auricle and ventricle from each other, are called *tricuspid*, or *three pointed* ; and the three-fold jurisdiction of the Apostolic Chair upon the laymen, clergymen, and bishops ; or, in the metaphorical words of scripture, upon the younger “ *lambs*,” the elder “ *lambs*,” and the “ *sheep*,” is expressed by a triple crown, called *tiara*. X.

943. But why three tricuspid valves, since the Pope only wears one tiara ? To express, it should seem, more strikingly, that his vicegerency of God on earth makes him the Vicar of each of the Divine Persons.—1st, Of God the Father, as COMMON FATHER OF THE FAITHFUL, since his spiritual authority upon true Christians should exceed that of the high-priest over the Jews : “ Behold, the chief priest is over you in all matters of the Lord.” X.—2dly, Of God the Son, as the visible foundation of his Church, and Vice-roy of his spiritual kingdom : “ I will give thee the keys of the kingdom of heaven.” Z.—3dly, Of God the Holy Ghost, as the universal Teacher of nations : “ Ye know how God made choice among us ; that the Gentiles by my mouth should hear the word of the gospel, and believe.”* b.

944. No wonder, then, if all and every Christian Church did receive the whole Christian or Catholic Faith through the Roman Pontiff. (99.) No wonder if all our *gospel-men* lose their time and money, in sending men without mission, to preach what they want to learn ; *Apostolic Tradition*.

* It is to be hoped that we should wrong any of the sensible abettors of the *reform*, in doubting that they would immediately embrace the original, perpetual, universal, visible, and orthodox Christian Religion, should they reflect that it must be the Catholic. v.

945. "The three valves which separate the left auricle and ventricle from each other, are called *mitral*, on account of their likeness to a bishop's head-dress called *mitre*."—— Not only episcopacy is the necessary character of the Head of the Church, but he is, 1st, The Bishop of Rome: 2dly, The Bishop, or Patriarch, of the Western Church: and 3dly, The true Bishop, or supreme Shepherd, of the whole Flock of Christ: nay, Peter was the Head Pastor of the universal flock by divine right, before making himself, by his own will, Bishop of Rome, and Patriarch of the Western Church.

946. Once more, how wrong do they prove themselves, the unfortunate deserters of Christ's, or Peter's flock, in calling him only *Bishop of Rome*? This is a most foolish anachronism, which aggravates, but does not excuse their deplorable separation from the one Head Pastor, entrusted by God himself with the care of their souls.

947. Here must appear too the groundless pretensions of few prelates, who supposed they had a right to prevent the Vice-gerent of Christ on earth from officiating in their cathedral churches, should he choose to visit them. Will a curate, then, shut the door of his parish church against the bishop who introduced him therein?

948. Presbyterians and Episcopalians, therefore, are systematic sectaries, at variance with Christ's original or Mother-Church, as much as with common sense. (947.)

949. But (922.) the heart is not only composed of ventricles and auricles, but it is the origin of the arteries and veins, which seem only a prolongation, the former of the ventricles, and the latter of the auricles.

950. The Apostolic Chair is not only filled up by the episcopacy and priesthood of Peter's successor, but it is the divine origin of episcopacy and priesthood itself, the occupier being the divinely instituted keeper of the keys of the kingdom of heaven, that is, of the whole ecclesiastical power and ministry * (943.) in its divine origin.

ONE SHEPHERD!

951. But Peter was, and his successor is, no more than one, not two Priests and Bishops; and we find two auricles

* Thus when prelates, separated from either the communion or faith of the APOSTOLIC CHAIR, assume its emblematical keys in their arms, they do no more fill up the emptiness of their ecclesiastical nullity, than a proud coxcomb would reach the king's power, in part or in toto, by wearing the king's arms on his watch-seal. "Mundus vult decipi, decipiat," Hyp.

and two ventricles. The answer is, that both priesthood and episcopacy imply each a mission or power of the ministry, exclusive of the grace or order of the ministry, which consequently must be distinctly represented. (950.)

952. Now, since the ventricles represent episcopacy, and the auricles represent priesthood; since the blood represents the flock, viz: the object of episcopal or sacerdotal ministry; since, in fine, oxygenous gas represents the SANCTIFYING GRACE necessary to ordination, but not to jurisdiction, it is clear that *oxygenated blood* will represent both the object and grace of episcopal or sacerdotal ordination, whilst the *desoxygenated blood*, that is, blood without oxygen, will represent only the object, without the grace of ordination, and consequently merely the jurisdiction.

953. We have, therefore, in the right auricle and ventricle, full of *desoxygenated blood*, an image of the sacerdotal and episcopal jurisdiction of the Pope, as we have, in the left auricle and ventricle, full of *oxygenated blood*, an image of the sacerdotal and episcopal ordination of the Pope.

954. Besides, the heart does not so much represent the person, as the dignity of the Pope, viz: Papacy, Peter's Station, or the APOSTOLIC CHAIR, which, as the central administration of the universal flock, must be in contact with their wants and redresses, and with the sacerdotal and episcopal body entrusted with the wants and redresses of the flock, under the supremacy of its Head Shepherd.

955. Now what could represent more faithfully *the wants of the flock*, than *the desoxygenated blood*?—*their redresses*, than the *oxygenated blood*? The consideration of these wants and redresses, entrusted to the *congregations*, offices, or *auditories*, annexed to the APOSTOLIC CHAIR, than the *auricles* of the heart, endowed with a part of its contractility, as to shew that these congregations borrow their action from the *binding and loosing* power of the HEAD-PASTOR?

956. In fine, what could express better the connection of the APOSTOLIC CHAIR with the remainder of the teaching Church or Episcopal Body, either assembled in councils, or dispersed throughout every state, than each *ventricle* being the basis of the arterial system, either gathered in the lungs, or spread throughout all and every muscle?*

* Certain it is, that nothing can give a more clear idea of the Catholic ministry, spread from province to province, and country to country, than the circulatory vessels penetrating every organ, small or large, one after the

957. All arteries receive, directly or indirectly, their contingent blood from the systole of the heart; so do the veins from the systole of the arteries; but the heart alone receives the whole blood, which returns to it without any systole of the veins.

958. Nothing could represent more strikingly the institution of the Bishops by the Pope,—the institution of the Rectors by the Bishops,—and the supreme jurisdiction over the universal flock of, and their almost spontaneous submission to, the APOSTOLIC CHAIR.

959. That *Canonical Institution* or *Mission* might be little understood by such as suppose, that in consequence of Protestant orders, which they themselves do not hold a sacrament, or even without them, they may set themselves as gospel-men, or teachers of what they are too much ignorant of; but they should recollect that the Mother-Church is not less regular than a well ordained administration, which would not suffer any man to interfere as a physician of an hospital, for instance, unless he has both his degrees of physician, and a special commission from a proper authority, appointing him for such an hospital.

960. As all the veins draw their origin from the auricles, which are the appendages of the heart, so all the sacerdotal body draw their priesthood ultimately from the power of the keys, divinely promised, and consequently entrusted to Peter's ministry, thus: "I will give thee the keys of the kingdom of heaven." Z. *

961. Likewise (960.) as the arterial system is branched out of the arterial trunk, which is a produce or continuation of each ventricle of the heart, so all other prelatures draw from the supremacy of the Apostolic Chair their constitutional power. (82)

962. Thus, as the whole circulatory system seems a prolongation of the heart, so the whole ecclesiastical ministry

other. From thence one might conclude that, according to the political saying, the Church is in the State, and not the State in the Church: to this reflection the reply is, that the Church is in the State, as rivers; which certainly do not enclose the states, but vivify them.

* Hence we see, in the lives of the most ancient successors of St. Peter, that they ordained a few priests or deacons, yet their ordaining or constituting of bishops is not mentioned, I suppose because it was a matter of course, whilst the lower ordinations are mentioned, as a hint of their originating from the divinely trusted care of the keys of the Kingdom of heaven, throughout the whole kingdom of Christ on earth.

seems a produce of the Apostolic Chair, in accomplishment to the will of the divine Author of the Mother-Church : " there shall be ONE FOLD, ONE SHEPHERD." W.

963. Hence the beautiful comparison of the APOSTOLIC or ROMAN CHAIR to a trunk, and of all other Catholic prelacies to its branches, which cannot part from it without drying up and dying away. (82.)

964. " Behold a tree in the midst of the earth, and the height thereof was great : the tree grew and was strong, and the sight thereof to the end of the earth." Dan. iv. 10, 11.

965. In the ventricles of the heart are *fleshy cords*, varying in number, running in various directions, and called *carneæ columnæ* by Latin anatomists, and *colonnes cardinales* by the French. Many of them are connected with the valves of auricular opening, by tendinous cords called *cordeæ tendineæ*.

966. In its bosom, the Apostolic Chair ever had a private council, composed of defenders, or *pillars* of the faith. For centuries the College of *Cardinals*, varying in number, have been like the hinges (cardines) of the ROMAN CHURCH, or partakers of the HEAD PASTOR's solicitude, by him directed to superintend the offices, or *auditories*, of the Apostolic Chair.

967. Each ventricle is surmounted by an arterial trunk, which is inseparable from the ventricle itself, and is called on the right, pulmonary trunk, and on the left, aorta.

968. The Sovereign Pontiff, set on the Roman Chair, or presiding in the Roman Church, is inseparable from it, and is the head, either of the assembled or of the dispersed teaching Church, as we have already remarked.

969. Hence the hypocritical inconsistency of such as pretend to reverence the Apostolic Chair, yet disrespect its titular Sovereign Pontiff; not unlike rioters, who would make shew of reverence towards the crown, when they are insulting to its kingly owner.

970. As the communication of the veinous system with the ventricles, through the auricles, is moderated and protected by the triple *triglogine* and *mitral* valves, between the auricles and ventricles; as the communication between the origin and the division of the arterial system, is moderated and protected by the triple *sigmoid valves* :—so the triple supremacy of Christ's Vicar on earth over his younger *lambs*,

older *lambs*, and *sheep*, is pointed out by a triple representation of the tiara, mitre, and crosier. Nay,

971. To shew more the importance of THE HEART, the God of Nature has surrounded it with an external apparatus, called *pericardium*.

972. So to shew more the importance of THE PAPACY, the God of grace has surrounded it with an external apparatus, called *Roman Court*.

973. Before the aorta be divided into greater or smaller arteries, it sends back two coronary arteries for the nutrition of the heart itself.—What could more forcibly express the necessary independence of the Pope from the remainder of the Church?

974. Hence the great Bossuet, by no means an exaggerated friend to papal prerogative, teaches that “the power of the Pope is such, that the whole Church could neither add to, nor take off any thing from, it.” (*Discours sur l’Unité de l’Eglise*.)

975. After quoting one of the greatest divines upon the spiritual, or divinely granted, Supremacy of Peter and Peter’s Successor, it might not be improper to quote, on the utility of his political influence, a most decided Atheist: I mean Laland himself, in his “*Voyage d’un François en Italie*,” Venice Edition, 1769, vol. iii. p. 11. 12. 14. where we read:

976. “It is not to be wondered at the ascendancy of Popes over the Emperors, when the spiritual arms of the Church were so dreaded all over Europe. (83.) The Popes tried several times, even on the French Kings themselves, that power, in circumstances which rendered the spiritual arms very respectable. King Robert having married Berth, his cousin, was excommunicated by Gregory V. Every one left Robert, except two persons, who used to purify through fire the dishes he had made use of, as being contaminated by his hands; and Robert was obliged to separate from the Queen, and do penance for his sin. Philip-Augustus, on the eve of divorcing from Ingelburge to marry Agnes of Merania, was excommunicated by Innocent III. in the year 1200, and the kingdom interdicted; so that no sacrament, no matrimony were performed, and the King, frightened at his excommunication, was obliged to return both to his wife and duty . . . but now the respect for religion is so diminished, that the Popes have no more influence in Europe than temporal princes. . . . The saying is to-day, that we

ought to kiss the feet of the Pope*, and tie his hands. It seems, however, that the latter advice is far better observed than the former. Yet a skilful Pontiff will always be able to make himself extremely considered and useful in the affairs of Europe, for several reasons : his constantly pacific quality, the exact neutrality which he is supposed to keep with all princes as their common Father, even his pomp, as a temporal prince of a considerable state, which can become much more so by a good administration, his pre-eminence, which nobody disputes, and which in negotiations shortens them, by shortening disputes of rank and ceremony, by which the greatest affairs are often suspended, and sometimes entirely prevented : in fine, the old respect of nations, which must be increased now that its abuse cannot take place."

977. "All these titles are such, that the Papal Court ought to be the true *amphyctionic tribunal* of Europe, the general congress of negociators, the common center, where all the respective interests of kings should be settled, under the Pope's mediation and authority. No one would refuse it, were he skilful and impartial : no, not even Protestant courts, which do not now hate the Pope as they did two centuries ago."

978. So far Laland, a most decided Atheist, as we have already remarked :—yet uncatholic, nay Catholic half-philosophers, object to the influence of the Apostolic Chair in temporals, as if Christianity could exist without influencing temporals ;—as if the head of Christianity ought to be more indifferent about the temporal welfare of Christendom, than a good King about the morals of his subjects.

979. Since the aforesaid half philosophers ground their objections upon the Bulls yearly read on Maundy Thursday, before the Pontificate of Benedict XIV. we shall quote the most cried down parts of the most objectionable of these

* This very etiquet, viz : of kissing his slipper, is grounded upon scripture, where God, after having promised to set up his standard to the Gentiles, adds : "Kings shall be thy nursing fathers, and queens thy nursing mothers : they shall bow down to thee, with their face towards the earth : and LICK UP THE DUST OF THY FEET : and thou shalt know that I am the Lord : for they shall not be ashamed that wait for me." Isa. xlix. 23. ———Who is ignorant enough not to recollect that all honour paid to the plenipotentiary Vicar of Christ relates ultimately to Christ himself, as the honour shewn to an ambassador, for instance, relates to the sovereign he represents ?

Bulls, viz: the Bull beginning thus: "*Pastoralis Romani Pontificis vigilantia*," and give its translation from the Protestant author of "the Case stated between the Church of Rome and the Church of England." Edition of London, 1714.

980. "The pastoral vigilance and care of the Roman Pontiff* being by the duty of his office continually employed in procuring† the peace and tranquillity of Christendom, is more specially eminent in retaining and preserving the unity and integrity of Catholic Faith, "without" which "it is impossible to please God:" F. that so the faithful of Christ may not be "as children wavering, nor be carried about with every wind of doctrine by the cunning craft of men, whereby they lie in wait to deceive‡;" but that all may meet in the unity of the faith, and the knowledge of the Son of God *into a perfect man*. P. That in the communion and society of this life they may not injure, *nor offend one another*; but rather, being joined together with the bond of charity, as members of ONE BODY under Christ the HEAD, and his Vicar upon Earth, the "ROMAN PONTIFF," St. Peter's Successor, from whom the unity of the whole Church does flow, may be increased in edification, and by the assistance of the divine grace may enjoy the *tranquillity of this present life*, that they may also attain eternal happiness. For which reasons the "Roman Pontiffs," our predecessors upon this day, which is dedicated to the anniversary commemoration of our Lord's Supper, have been wont solemnly to exercise the SPIRITUAL SWORD of ecclesiastical discipline, and wholesome weapons of justice, "*by the ministry of*

* *Romani Pontificis*, which words the aforesaid author of "the Case stated between the Church of Rome and the Church of England," mistranslates the "*Bishop of Rome*" every time these words occur.

† Here the mistranslator adds, without any one equivalent word in the Latin text, the words BY ALL MEANS, to misguide his incautious readers, who knowing not the Latin tongue, and seeing the Latin text by the side of the English translation, will not suspect this more than commonly *bold mistatement*. However, this mistatement states "the case between the Church of Rome and the Church of England" in the most decisive manner. For of two causes, which cannot be, the one attacked, the other defended, otherwise than by *mistatement*, is it not self-evident which is the *right* and which is the *wrong*? —*Iniquitas mentita est sibi*. See "The Papist represented and misrepresented." Sold No. 38, Duke-street, Grosvenor-square, London.

‡ As it is proved by the two previous mistranslation and forgery of the aforesaid Protestant *reformed* misrepresenter.

the Supreme Apostolate, to the glory of God and salvation of souls.*”

984. “We, therefore, DESIRING NOTHING MORE THAN, by the guidance of God, TO PRESERVE INVIOLEABLE THE INTEGRITY OF FAITH, PUBLIC PEACE AND JUSTICE: following this ancient and *solemn custom* :”

985. “We excommunicate and anathematize, in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the Apostles Peter and Paul, and by our own, all Hussites, Wickliffites, Lutherans, Calvinists, &c. &c. &c.”

986. Here follows the condemnation of all heretics and schismatics, of the abettors, defenders, readers, publishers, and venders of their anathematized works, &c.

987. “Further we excommunicate and anathematize all pirates, corsairs, and robbers, &c.”

988. “Further, we excommunicate and anathematize all who impose or augment any *new* tolls or gabells in their dominions, *except in cases permitted by law, or by special leave of the APOSTOLIC SEE*, or who exact such taxes forbidden to be imposed and augmented.”

989. Without presuming to decide upon the propriety or impropriety of this Bull; of the propriety, or impropriety of which Paul V. himself, in his own time, was the fittest judge, not only on account of his high station, personal ability, and distinguished virtues, but on account also of his council, or the College of Cardinals, many of whom were the most judicious, eminent, and virtuous men of the age, even several belonging to the greatest part of the sovereign families of the Catholic world, I will only venture a few of the most obvious reflections.

990. Far from assuming a dominion over the temporalities of the sovereigns, Paul V. most solemnly disclaims it in the most explicit manner: “DESIRING NOTHING MORE THAN TO PRESERVE INVIOLEABLE THE INTEGRITY OF FAITH, PUBLIC PEACE AND JUSTICE:†” and all those blessings not *by all means*, as the wilful mistranslator is pleased to add, from his own head and malice, but by “*the pastoral vigilance,*” “*the spiritual sword of ecclesiastical discipline.*” (984.)

* As the Catholic Liturgy directs, on Good-Friday, prayers for the conversion of all sectaries to the Mother-Church; a practice risibly aped by the excommunicated sectaries themselves; was it not very proper that all the excommunicated sects should be made known on Maundy-Thursday?

† As any confessor, preacher, and moralist, is bound to do, from and by conscientious motives.

991. *The spiritual sword*, to which belongs the right of inflicting the *spiritual chastisement* of excommunication to pirates, corsairs, sea, and consequently land's malefactors. Thus to the exactors of *new, unlawful, and unjustifiable* taxes, let the dignity of the offenders be what it may. For divine religion and justice spares no one: neither *Magistrates, Kings, Emperors; Bishops, Archbishops, or Patriarchs.*

992. We must, therefore, before all, admire in this so much cried down clause, 1st, The most impartial equity in the excommunication of such as extort, or cause to be extorted *unlawfully new and unjustifiable taxes*; which are not a RIGHT of government, but an INJURY to the governed.

993. We must remark, 2dly, The greatest respect for the law, sovereignty, private property, and public confidence.

994. *For the law*, to which the Bull inforces an inviolable submission from Nations, Kings, and Popes, by excepting *cases permitted by law.* (988.)

995. *For sovereignty*: because, as the criminal law, which punishes with death the murderer, for instance, rather honours than despises humanity: so the ecclesiastical law, which punishes with *spiritual death*, or excommunication, the exactor of any *new, unlawful, or unjustifiable tax*, rather served, than offended, sovereignty.—*Sovereignty*, which it was very respectful not to mention, even in cases where its owner might have incurred a *spiritual punishment.*—*Sovereignty*, which nothing can assimilate more to the Deity, than the impossibility of injustice, and to which it is much more profitable to edify his Christian subjects, by an outward respect for, and reliance upon, the Vicar of Christ on earth, than to flatter them into, or discontent them by, pecuniary extortions, irreconcilable with royal dignity and common honesty.

996. *For individual property*, defended by the dread, nay the salutary dread, of excommunication, (976.) against both arbitrary power and sordid flattery, when *interested courtiers* and *national moralists* did not blush to insinuate to their easily persuaded sovereigns, that dominion or property of the land were synonymous appellations: so that the king should seem very kind indeed, in not confiscating every property at his pleasure.—Who, but the *external HEAD* of Christendom, could remedy those *internal* abuses?

997. *For public confidence*, grounded on the interested impartiality of the most independent, incorruptible, and consequently most universally trusted, casuist in the whole

world, the common Father of the kings and nations : in a word, THE POPE.

997. That this was the true and only motive of the clause: "*or by especial leave of the Apostolic See,*" not the wish of declaring the Roman Pontiff the disposer of *temporals*, is quite out of rational suspicion, after the aforesaid previous declaration: "*desiring nothing more than public peace and justice.*" For had any successor of the disinterested Paul wished to abuse his Bull, he might at all times have been remembered of its *exclusive motive* and intent, and have been most effectually resisted. —The fear, therefore, of papal influence on the temporals of kings, if sincere, is a childish, more than a political, panic. (83.)

998. We must consider, 3dly, The advantages which the whole world in general, and our time in particular, must have derived from that very Bull, had it been fairly received and observed, and not misrepresented, contradicted, and opposed by scribblers, who call every thing abuse except their own indiscretion. (996.)

General Advantages.

999. The fear of God, skilfully magnified by the salutary dread of excommunication, without trouble, expense, or danger, might have prevented more rogueries, assassinations, injustices, arbitrary taxations, discontents, riots, wars, seditions, revolutions, insurrections, and invasions, than can ever be done by the best regulations, administrations, national conventions, and expensive armies : and all these in the whole Christian world and era, by the exertion of one man !

Advantages for our own Time.

1000. Let us suppose that the Most Christian King, Louis XVI. instead of consulting first a Protestant clerk and foreigner, named Necker ; and since the *Notables*, who gave satisfaction neither to the French King or the nation, should have consulted the APOSTOLIC CHAIR upon the propriety of making ecclesiastical property contribute to the maintenance of religion, by providing for the national *deficit*, and so taking away the pretext and occasion of innovations, equally dangerous for the altar and the throne.—No one could have objected to the concessions of Pius VI. nor suspected him of taking upon himself the obligation of restitution, to oblige

the elder son of the Church at the expense of her ministers.—Mutual confidence must have rendered every sacrifice easier, immediate, and seasonable: the pecuniary embarrassment would have been done away, and with it the pretext and occasion of a revolution.—Never would the monarchy have been entrusted to sacrilegious and parricide *Reformers*;—its head would have remained the father of his people,—his family the brightest dynasty of Europe.—France must have kept its peace, and not disturbed the peace of the world;—the two most powerful nations, one on the land, the other on the sea, would not have been induced from evil to evil, war to war, injustice to injustice; the former to boast openly of having nine men to sacrifice for one, (*Moniteur*, March 1811); the latter to seek tacitly its salvation in the destruction of its own allies*.

1001. A most judicious author, Mr. Bonald, remarked lately, either in his "*Political and Religious Unity*," or "*Reflections on the Crusades*," that as Europe had been indebted to the crusades, and consequently to papal influence, for having escaped from the Turkish yoke in the 10th, 11th, and 12th centuries, nothing but the same influence could have saved the same Europe from the pseudo-philosophical barbarity of irreligion in the latter end of the eighteenth.

1002. Moreover, kings, as well as any other men, must be guided either by human passions or divine religion: if by the latter, the most arbitrary governments must become *paternal*;—if by the former, limited, or *regular* governments, must degenerate into *corruption*, *endless warfare* and *taxation*, or DEMAGOGY.

1003. Had the sovereigns prudently made the sacrifice of *arbitrary power* to their own and the community's welfare, in compliance with the patriarchal intentions of the common father of the faithful, Paul V. public concerns would have been henceforth weighed with the weights of the sanctuary, in the scale of divine justice.

* If any humane soul complain of all the blood uselessly spilt in any corner of Europe by so many ill-advised coalitions, he is coolly answered: "So much the better; so many more men that the common enemy shall not bring against England!!!" To this I have only a dreadful reply to make. It is a prophecy inserted in a ministerial paper, and an extract of "the Bible diligently compared and revised, by his Majesty's special command." But as it is too long for a note, I must insert it in an Appendix at the end of the Work; and beg the reader to go on and read the Appendix only, after he has finished all our Parallels.—By *ill-advised coalitions*, I mean such as had uniformly increased both the political and financial importance of the enemy, and the difficulties of peace,

1004. And THE SCALE OF DIVINE JUSTICE, handled by CHRIST'S VICAR, necessitated, for conscience and universal estimation's sake, to keep it invariably straight, how much more beneficial must it have been to human kind, than the boasted "*balance of Europe*," ever inclined on the side of the heavier guns (or *last reason of kings*) according to the witty, though impious, remark of Frederic, the philosophic King of Prussia, "that for centuries past Providence ever stood on the side of the best artillery."

1005. Had the kings and nations, better acquainted with their own interests, made their profit of the deep wisdom and Christian policy of that great Pope or Patriarch of Christendom, HONESTY would have been not only THE BEST, but the only, POLICY.

1006. So far the original, or genuine Christianity, intended to make us happy hereafter, is even in this world, most wisely calculated for mankind's general peace and happiness!

1006. To return to our parallel: as there can be no circulation without the heart, neither can it be a communion of saints without the APOSTOLIC CHAIR. (869—874—900—903.)

1007. Hence there is not, neither was, nor shall ever be, an *heretic*, or *schismatic unbeliever*, who befriends the Pope. No wonder: how could the man, whom Christ himself calls *heathen-like*, V. reverence Christ's own Plenipotentiary Vicar? Z.

1008. Striking as Peter's Supremacy is, after the comparison of THE HEART and APOSTOLIC CHAIR, this Supremacy rests on still much better grounds, from scripture, tradition, and facts.

1009. *From scripture.* See W—Z. a. b. 1st Part, page 11.

1010. *From tradition.* We shall only extract a part of the quotations related in the Dictionary of Morery, article "Pape," where we read:

1011. "Saint Cyprian, one of the most strenuous champions of episcopacy, wrote in the 3d century, that primacy was given to Peter, to prove that there is only ONE CHURCH of Jesus-Christ, and ONE CHAIR."

1012. "Saint Augustin says, that in Peter only the Lord built his Church." (Remark, that he does not say, *his Churches*.)

1013. "And St. Hierome, after speaking of the other

apostles, adds : " However, between twelve, ONE is selected, in order that by the establishment of ONE HEAD, the occasion of *schism* be taken off." and elsewhere he calls Pope Damase Successor of St. Peter, and says that the Church was built upon THIS ROCK, that any one who shall have eaten the Lamb out of THIS HOUSE is a profane, and that every one who stands out of the ark must perish in the flood." (120.)

1014. *From facts.* For "as early as the 2d century of Christianity, there arose a dispute between the eastern and western parts of the Christian Universal, or Catholic Church, about the time of celebrating Easter. Pope Victor was on the point of excommunicating the churches of Asia, because they would not conform to the use of the western Church, when St. Ireneus wrote to him, desiring that he would not go to that extremity for a thing not worthy of such eclat."

1015. "The aforesaid St. Cyprian, in the beginning of the 3d century, wrote a letter to Pope Stephen, against Marcian, Bishop of Arles, a follower of the schism of Novatian, desiring that the Pope would write to the Bishops of France, to exclude Marcian as a schismatic."

1016. Both these, and all the Fathers, of the 2d and 3d centuries, therefore, since no one said any thing to the contrary, acknowledged the supremacy of the Bishop of Rome as Successor of St. Peter, as well as the Council of Florence, when in the year 1439 it decreed :

1017. "We DEFINE that the Holy Apostolic See and the Roman Pontiff have Supremacy over the whole world : that the Roman Pontiff is Successor of St. Peter, Prince of the Apostles : that he is true Vicar of Jesus-Christ, and the Head of the Universal Church : the Father and Doctor of all the Christians : and that our Lord Jesus-Christ gave him, in the person of St. Peter, the FULL POWER to feed, regulate, and govern the Universal Church, (*quemadmodum*) as it is contained in the Acts of the Councils and the Holy Canons*." Here again half Catholic believers, but not half

* Why, will say the half-philosophic critic, why did this definition of the Pope's Supremacy come so late as the 15th century? Because (will answer the Christian philosophers), the obvious sense of scripture was sufficient to convince of the Supremacy of Peter's Chair any one but the inconsistent Reformers and their credulous abettors, perverted only about and since the 15th century.

quibblers, will argue that the Council of Florence circumscribes papal authority within the limits of the canons, which he therefore never can over-reach, since the decree says : "*as it is contained in the Acts of the Councils.*"

1018. Yet, 1st, They themselves are glad to be excepted by the Pope from canonical hindrances. 2dly, A power limited by the canons should not be *full*, as the council declares the divinely trusted power of the Pope to be. (1017.) 3dly, No one can limit what the divine Legislator did not limit ; and what can be more unlimited than this divine decree : " I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven ? " Z. 4thly, There were no canons when God gave this plenipotentary power, this plenipotentary power, consequently, could not possibly be limited by the canons, but only *defined* what it ever was by divine right. (1017.)

1019. So far the power of the Vicar of Christ on earth, according to the quoted sentence of Bossuet himself, (974.) " is such, that the whole Church could neither add any thing thereto, nor take any thing therefrom."

1020. We hope we have demonstrated this truth (1019.) not only from scripture, tradition, and facts, but even from nature, if not for every body, at least for the most intelligent and unprejudiced part of our readers.

TWELFTH PARALLEL.

ARTERIAL SYSTEM AND EPISCOPAL BODY.

The Holy-Ghost hath made you overseers TO FEED the Church of God, G. which he hath purchased with his own blood....
Acts xx. 28.

1021. ARTERIES*
are the principal organs
of circulation, after the

1022. BISHOPS
are the principal agents
of the ministry, after the

* ARTERIES, from *aer*, air, because they are the circulatory vessels, which combine the vital air of the atmosphere with the blood. (592—597.)

HEART,
from which they receive
their respective part of
the blood, to propel it
back to the heart, through
their subjacent *veins*.

POPE,
from whom they receive
their respective part of
the flock, to maintain it
in his communion, with
the assistance of *priests*.

1023. The two arterial trunks of the heart (967.) soon divide themselves into arterial branches, *rami* and *ramuli*;—so the Apostolic Chair has immediately under it the Episcopal Body, divided into Patriarchates, Archbishoprics, and Bishoprics.

1024. However, the Holy-Ghost has only established under the title of Bishops, overseers of the respective parts of Christ's *one*, and consequently universal flock, primarily committed to his one *Head Vicar, Peter*. They are, accordingly told by St. Paul:

1025. "Take heed, therefore, unto yourselves, and to all the flock *over the which* the Holy-Ghost has made you overseers.

1026. Hence, contrary to the apostles, (905.) sent by their Almighty Lawgiver into all the world, their *Successors in Episcopacy*, the Bishops, are consecrated each for a special district of the Universal Church, and, though respectable every where, out of that district they have no *personal* jurisdiction whatsoever. (959.)

1027. As the heart receives the blood before it commits it to the arteries;—so the Apostolic Chair has the primary care of the flock, before it trusts any part of it to the respective Bishops of each district.

1028. Any artery separated from the heart, dries up useless to the circulation of the blood; just as any bishopric, separated from the center of the communion of saints, dries up useless to the ministry of the flock. (82)

1029. As *tricuspid* and *mitral* valves in the ventricles of the heart, represent the threefold jurisdiction and ministry of Peter's Successor, in his dignity of Head Pastor, Western Patriarch, and Roman, or Head Pontiff;—so *sigmoid**, or *semilunar* valves, not unlike the top of the crosier, or pastoral stick, in the beginning of the arterial systems, most clearly represent the character of Episcopacy, equally belonging to Peter's and the Apostolical Succession.

* *Sigmoid*, from the Greek letter sigma, to which the top of the episcopal stick, or crosier, resembles.

1030. The division of the arterial system into branches *rami* and *ramuli* (1023.) is more artificial than natural;—likewise the division of the episcopal body into patriarchates, archbishoprics, and bishoprics, is rather ecclesiastical than constitutional.

1031. Accordingly, the succèssor of St. Peter, the first Bishop of Rome, always held the supremacy over the Universal Church, with the title of ROMAN PONTIFF. But as Patriarch of the West, his authority, out of the Italian territory, has been disputed, even by orthodox prelates, (among whom St. Cyprian); but by none but by dissenters from the Catholic communion or faith, as Successor of the Prince of the Apostles. Peter. b. (1007.)

1031. The arteries have the active motion of *systole* and *diastole*, as the heart, but in proportion to their relative bigness.—The power of *binding* and *loosing* devolves to each Bishop, according to the extent of his respective district.

1032. All the arteries draw their origin from the ventricles of the heart.—There is not a single episcopal chair in the whole Catholic universe, which was not instituted by the Apostolic Chair.

1033. Even the Cathedral Church of Malta, instituted by St. Paul, is not an exception, since he was then a co-operator of Peter's ministry, as we have had already occasion to remark.

1034. It is but right to observe that Peter and Paul, who received, the former an ordinary, the latter an extraordinary, mission from heaven, are, after God, the founders of the Roman Catholic or Mother-Church. Her divine institution therefore cannot possibly be questioned by any sincere Christian. (568—581.)

1035. Arteries sometimes anastomose with one another.—Of two bishoprics the Apostolic Chair has often made one.

1036. On the contrary, sometimes two smaller arteries in one subject, make the office of one in other subjects.—So the Apostolic Chair makes sometimes two bishoprics out of one.

1037. Arteries terminate into excretory vessels which secrete *excrementitious*, or *unprofitable* juices, as the humour of transpiration and urine.—To episcopacy belong the right of granting indulgences, or release of temporal atonement for sins *remitted*, Q. and of inflicting excommunication.

1038. Arteries terminate also in secretory organs, to se-

parate from the blood *recrementitious*, or profitable juices, sometimes useful only to the organs of secretion ; as the synovy of articulation ; at other times, useful to the whole system, as the pancreatic juice.—To episcopacy belongs the right of superintending the ecclesiastical or religious establishments ; useful either to their members, as the speculative monasteries, or to the whole Church, as the religious orders devoted to the ministry. Hence St. Bernard used to say :

1039. “In monasteries we receive every one ; but in the clergy there must be men of approved, and not only of probable, merit.” *In monasteriis omnes recipimus, in clero autem oportet eligere viros probatos, et non probandos.*

1040. Arteries often terminate in excretory organs, like the *exhalent vessels*.—And we know that the apostles used to entrust the external part of the ministry to an inferior kind of ministers, called *deacons*.

1041. “*Diaconos etiam pudicos*,” that is to say, “let deacons be likewise chaste.” 1 Tim. iii. 8. *

1042. As long as there is no solution of continuity between the heart and the pulmonary arteries, they are the infallible means of extracting vital air from the atmosphere, for the vitality of the blood.—And the episcopal body, or *assembled CHURCH*, in communion with its head, the *APOSTOLIC CHAIR*, are the infallible interpreters of the living spirit of scripture for the sanctification of the flock.

1043. So far the Holy-Ghost made them “overseers, to feed the Church of God, which he has purchased with his own blood.”

1044. Thus it belongs to the	
ARTERIES, not to the veins, to separate from the atmosphere its VITAL AIR.	BISHOPS, not to the priests, to extricate from the inspiration its LIVING SPIRIT.

* Here again the *Reformers*, who, according to a witty observer, used to end all their farces like comedies, with the marriage of the actors, did not like the chastity of deacons, which implied the chastity of other ministers. Accordingly, they mistranslated, “Likewise must the deacons be grave.” Let the prudent reader judge of the *gravity* of such fancy-servers, and trust upon the corruption of such *reformers*, rather than upon this uncorrupted text of the Protestant Bible, teaching quite a different lesson : “I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married, careth for the things that are of the world, how he may please his wife.” 1 Cor. vii. 32, 33.

1045. In a word (1044.) the definition of faith has been divinely and exclusively entrusted to episcopacy.

1046. “ We are of God; he that is of God, heareth us; he that is not of God, heareth us not : by this we know the spirit of truth from the spirit of error.” (41—46.)

1047. Thus it belongs to the

ARTERIES, not to the
veins, to impart the
oxigenous gas to the
blood.

BISHOPS, not to the
priests, to impart the
Spirit of God to the
flock.

1048. In a word, (1047.) the sacrament of CONFIRMATION is an episcopal sacrament. (556.)

1049. Thus it belongs to the

ARTERIES, not to the
veins, to propel
both the blood and
the vital air into the
veins.

BISHOPS, not to the
priests, to impart
both the flock and
the Holy-Ghost to the
priests.

1050. In a word, ORDERS are an episcopal sacrament. (556.)

1051. Thus it belongs to the

ARTERIES, not to the
veins, to propel the
blood without the
vital air into the
veins.

BISHOPS, not to the
priests, to impart the
flock without the
Holy-Ghost to the
priests.

1052. But the trust of the object, without the grace of the orders, is ecclesiastical mission; there is, therefore, a distinction between *ordination* and *mission*; and this distinction is quite scriptural.

1053. For Christ gave both to his apostles distinctly. He gave them ECCLESIASTICAL MISSION, saying: “As my Father hath sent me, even so send I you.”

1054. Likewise Christ gave his apostles ORDINATION since, “when he had said this (1055.) he breathed on them, and said unto them: “Receive ye the Holy-Ghost: whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained.” Q.

1055. True it is, that

veins transmit to
other *veins* the blood
which they have

priests transmit to
other *priests* the flock
which they have

received from the
ARTERIES ; but they
do not do it by
their own systole,
but in consequence of
the *vis a tergo* of their
respective Artery.

received from the
BISHOPS ; but they
do not do it by
a power of orders,
but in consequence of
the *delegation* of their
respective Bishop.

1056. So far the heart and pulmonary arteries,—adding oxygenous gas to the blood,—propelling blood now with—now without vital air,—represent, 1st, Peter's and the Apostolical Succession. 2dly, The Apostolical Tradition. 3dly, The Apostolical Ordination. 4thly, The Apostolical Mission.

1057. So far the
ARTERIES
differ from the
veins.

BISHOPS
differ from the
priests.

1058. Hence the Holy-Ghost has decreed, by the organ of “ the Church of the living God, the pillar and ground of the truth,” in her Council at Trent : U.

1059. “ If any one shall say that BISHOPS are not superior to *priests*, or that they have not a power of confirming and ordaining, or that *that* which they have is common to them with *priests* . . . let him be anathema.” Conc. Trid. can. vii. (384—392.)

THIRTEENTH PARALLEL.

VEINOUS SYSTEM AND RECTORAL BODY.

His disciples came unto him. . . Matt. v. 1.

1060. Between the heart and arteries are thinner circulatory and not beating vessels, destined to receive from the latter the blood returning to the former. They are called *veins**.—Between the Apostolic Chair and Episcopacy there are inferior ministers, instituted by the latter for taking a part

* *Veins*, from *venio*, to [come ; because they *intervene* between the arteries and heart,

of their flock, and keep it in the communion of the former. They are called Rectors, or Priests.

1061. As all the arteries originate from the ventricles of the heart, so from its auricles originate all the veins.—And it is clear that Episcopacy and Priesthood have their common origin from the Apostolic Chair, (960—961.) or the divinely entrusted keeper of the keys of the heavenly kingdom.

1063. So far the Apostolic Chair, or centre of ecclesiastical ordination, mission, and Christian unity, was divinely intended to make of all the ministers of the “Sanctuary of God for evermore,” viz: the “Holy Catholic Church, the Communion of Saints,” ONE SHEPHERD, as it is ONE FOLD. (962.)

1064. Some *veins* are as large, or even larger than some ARTERIES; yet they have no *systole*, no *diastole*, properly so called.—Likewise there are *priests*, whose jurisdiction is full as, and even more, extensive, than the jurisdiction of some BISHOPS; yet they have not the character of episcopacy.

1065. ARTERIES are supplied in the liver by the *only vena porta*, which operates like an ARTERY. (1038.)—In case of the Bishop's death, his jurisdiction, not his episcopal character, devolves to the chapter, which, however, is obliged to delegate this episcopal jurisdiction to *one priest*.

1066. The *veins* run by the sides of the ARTERIES.—The *priests* have the BISHOPS for OVERSEERS.

1067. The *veins*, like ARTERIES, have three membranes, which are thinner, and semi-transparent.—The *rectors* are ecclesiastical members, who, like BISHOPS, have gone through the orders of subdeacon, deacon, and priest, but who are both inferior to the EPISCOPAL ORDER, and subject to EPISCOPAL INSPECTION in their ministry.

1068. Veins have no systole, but semi-lunar membranous valves, which are not only of the same nature as the veins, but represent the crosier, or episcopal stick.—Rectors receive from their Bishops the right of exercising their subordinate ministry, in which they are superintended by other priests, who, under the title of Grand-vicars, act in the Bishop's name, and as with his pastoral authority.

1069. Hence in certain cathedral churches, when the archdeacon speaks for the Bishop, he takes the Bishop's crosier in his hands.

1070. The proportion of the *veins* to that of ARTERIES, is as 5 to 1.—In the Primitive Church, when each ever so

small town had its titular Bishop, the **EPISCOPAL** body was about a fifth of the *rectoral*.

1071. So far we have in the **HEART**, in the arteries, and veins, a striking image of the **PRINCE** of the Apostles, of the apostles and *disciples*, now succeeded by Peter's **SUCCESSOR**, the Bishops and *Rectors*, and both the organs of circulation and agents of the ministry have auxiliaries.

FOURTEENTH PARALLEL.

THE AUXILIARIES OF CIRCULATION AND MINISTRY.

Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved : but he that believeth not, shall be damned.
Mark xvi. 15, 16.

1072. The spreading of the practical belief of the gospel, and the administration of baptism, two requisites of the new dispensation, to avoid eternal condemnation, had been entrusted by the Christian Lawgiver to his very apostles.

1073. The number of Christians having increased, so as to render it impossible for their successors, the Bishops, or even to the rectors appointed to such and such bishopric, or rectorate, to carry the gospel to foreign countries, or even to christen by themselves all the children of their respective flocks at home, the propagation of the gospel was committed to some other priests under the name of *missionaries*, and the christening to under-curates, called *vicars*.

1074. To help the	
organs of circulation,	agents of the ministry,
absorbent vessels, viz :	auxiliary ministers, viz :
<i>lacteal</i> and <i>lymphatic</i> ,	<i>vicars</i> and <i>missionaries</i> ,
bring to the blood, the former	bring to the flock, the former
<i>lacteal</i> , the latter <i>lymphatic</i>	<i>new-born</i> , the latter <i>converted</i>
particles.	members.

1075. As arteries have a common origin, viz : the ventricles of the heart ; as the veins have a common origin, viz : the auricles of the heart ; so the absorbent vessels are all branching out of the thoracic duct, itself a produce of the subclavian vein.

1076. Likewise, as the episcopal and rectoral bodies have a common origin, viz: the power of the keys of the kingdom of heaven, entrusted by its King to his Vicegerent on earth; likewise the missionaries and vicars, are as many emanations, or auxiliaries of the rectoral ministry.

1077. Hence, as the lacteal and lymphatic absorbents are, no less than the veins, helped in the circulation of their contents, by valves from distance to distance.—Missionaries and vicars, no less than rectors, are supported in their ministry by the intervention of episcopal authority from place to place. (1068.)

1078. So far, in the ministry of Religious Economy, as in the circulation of Animal Economy, every organ is so ordered, that no one interferes in the duty of the other*.

1079. Hence, in general, the unsoundness of any ecclesiastical establishment contrary to the divine constitution of the one, holy, Catholic, and Apostolic Church of the Almighty Christian Lawgiver.

1080. Hence, in particular, the absurdity of the Episcopalian, Presbyterian sects, and Levellers, who by rejecting the control of the HEAD Pontiff, of the episcopal, or *sacerdotal* bodies over the flock, are not unlike anatomists who would have the blood to circulate out of either the heart, the arteries and veins, or in a word, circulatory system !!!

1081. If it were, a man who, because the Apostolic Chair is the primary organ and the center of the ministry, should disrespect its subordinate and necessary co-operators and agents, the bishops and priests; that man would be rightly called a *Papist*, and make himself as ridiculous, as the man who would have it that circulation might be performed with the heart alone, or a monarchy governed by its unassisted king.

1082. But there never existed (on this, or on the other side of the Alps) any sect which thus deserved the name of *Papist*; a nick-name, however, often given to such as reverence the Apostolic Chair as the primary organ of the ministry, by such as do not.

* It is the contrary in the Protestant communion, chiefly among those who come under the name of *Methodists*. Among them, any shopkeeper, or shop-sweeper, wants only to call himself a *gospel-man*, to go *göspelling* *what comes into his head* in meetings, or even in the streets, provided he has given his name to the police with a few shillings. This is all his ministry,—ordination,—and mission. Yet *Methodists* are the devout part of the *reformation*. The best of a bad thing is good for nothing. (46.)

1083. To close this parallel, another use of the *lymphatic vessels*, is to bring medicine into the body from its surface. —And *missionaries* have not only brought from the extremities of the earth, scientific observations, to remedy most effectually the pestilential systems of our *half-sages*, (668.) but they brought also the best medicines; witness what is still called, *Faba Sancti Ignatii*, and *Jesuit's Bark*.

1084. O most venerable Society of Jesus, worthy of that name for having produced more truly clever, good, useful, and apostolical men, in the two centuries of your too short existence, than any other society of men ever did since the beginning of the world, your most wicked enemies have given you the greatest of praises, in owning and proving that they could not overthrow either the altar or the throne, as long as you stood.

1085. For no sooner had the crooked policy of the eighteenth century deprived the Church and State of your zeal and wisdom, than nations began to decatholize themselves, and there remains scarcely any one of the courts, which were inconsiderate, or weak enough, to work out, or not oppose your unjust destruction. . . . *Fiat justitia ne pereat mundus!*

1086. Let us end the organization of the human body by this most adequate comparison.

1087. As the HUMAN BODY	1088. So the MYSTIC BODY
remains identically	remains identically
the same, though a	the same, though a
continual renovation	continual renovation
of every organ thereof,	of every agent thereof,
and of every globule	and of every member
of the blood.	of the flock.

FIFTEENTH PARALLEL.

MAINTENANCE OF BOTH ANIMAL AND RELIGIOUS ECONOMY.

I am able to destroy the TEMPLE OF GOD, and to build it in three days. Matt. xxvi. 61.

1089. The TEMPLE OF GOD destroyed first, and since rebuilt in three days, is evidently the human body of THE

WORD MADE FLESH, put to death, and risen since from the dead by his own power.

1090. The human body, however, of the Lord Jesus, did not differ from our own living body.

1091. Our own living body, therefore, is the TEMPLE OF GOD.

1092. Now if the human body be THE TEMPLE OF GOD, even his figurative temple, we must find in the human frame a striking likeness of the divinely instituted religion, or in a word, Animal Economy, must be the living image of Religious Economy.

1093. The ignorance of men (428, 429.) may have hitherto taken that truth from human consideration, and may still leave many obscurities about it, to be hereafter cleared up. Yet a summary survey of the WAYS, MEANS, and HELPS of both Animal and Religious Economy must convince any man, open to conviction, of the meaning of St. Paul, when he repeated: "Know ye not that ye are the temple of God?"

I. THE WAYS OF

ANIMAL ECONOMY AND RELIGIOUS ECONOMY:

1094. *Three ways or requisites of*

Corporeal Life,
viz: the
CEREBRAL ACTION,
circulation, and
respiration.

Spiritual Life,
viz: the
DIVINE GRACE,
ministry, and
instruction.

1st WAY.

CEREBRAL ACTION.

DIVINE GRACE.

1095. Any part of the body entirely deprived of cerebral action is physically dead.

1096. Any part of the Church entirely deprived of divine grace is spiritually dead.

1097. Hence (1096.) it is written; "Without ME you can do nothing." John xv. 5.

2d WAY.

CIRCULATION.

1098. The circulation of the blood is, next to cerebral action, necessary to corporeal life.

MINISTRY.

1099. The ministry of the flock is, next to divine grace, necessary to spiritual life.

1100. Hence the necessity of abetting by the teaching body of the Church, emphatically called : THE CHURCH.

1101. " If he neglect to hear THE CHURCH, let him be unto thee like an heathen man and a publican." V.

1102. When Luther boldly stood alone against the Universal Church, this divine command (1101.) " was in force or not. If not, who rescinded it? If it was in force, what could authorize his" rebellion, and justify his abettors, the unfortunate reformists of all kinds? (1078.)

1103. But circulation itself would be of no use to animal life, were not circulation imparting to the blood the vital part of the atmosphere through respiration.

1104. The ministry itself would be useless to spiritual life, were not ministry imparting to the flock the living spirit of the inspiration through instruction.

3d WAY.

RESPIRATION.

1105. The first effect of respiration, is to give to the oxygenated blood a uniform colour.

INSTRUCTION.

of instruction, is to give to the faithful flock a uniform belief.

1106. This uniform belief of *all ages*, of *all countries*, and of *the whole* revelation, is called CATHOLIC FAITH.

1107. CATHOLIC, or eminently *universal*, on account of this threefold universality, OF TIME, OF PLACE, and OF TRUTH. (1106.)

1108. A threefold universality, symmetrically coexistent in the oxygenous gas, or vital air, EVER, EVERYWHERE, HOMOGENEOUS ; or of the same nature.

1109.	It is impossible to be
alive without vital air,	saved without saving faith, F.
to which the vivified	to which the christened
unbreathing foetus participates	unteachable man participates
through his mother.	through the Church.

1110. Hence the necessity (1109) of faith, and of the only genuine or divine, in a word, one faith: as identically ONE as God himself.

1111. "One Lord, one faith—without faith it is impossible to please God." F.

1112. Hence the groundless and most dangerous presumption of such as, like the mistaken poet Pope, in these fine, but ungodly verses, say, against scripture itself: (1111.)

"For modes of faith let graceless zealots fight;

"His can't be wrong, whose life is in the right."

1113. This illusion, under the cloak of *liberality*, or under an equally wrong pretext, the plea of *invincible ignorance*, deceives, in our days, even Catholic believers. Let us expose the too common mistake.

1114. We are told that St. Denis, apostle of Paris, walked for some time, wearing his own head, cut off, in his hands: which would suppose that he survived to the cessation of the three requisites of corporeal life, viz: cerebral action, circulation, and respiration.

1115. This is certainly possible to the Author of nature, as it might be possible to the Author of nature and grace, to save a soul independently of the requisites to salvation.

1116. Yet we should laugh at the simplicity of a medical man, calculating how far animal life might be kept without its necessary ways.

1117. But we do not know of a single instance of spiritual life without its requisites, or necessary ways, viz: divine grace, ministry, and faith. (1094.) Such as discuss seriously how far *invincible ignorance* (if there be any such thing, unless in idiots, or in barbarous countries,) might supply these necessary requisites, seem to me as ridiculous as if trying to find out how far the *invincible ignorance* of the aforesaid vital functions, viz: cerebral action, circulation, and respiration, might supply them.

1118. In a word, neither animal nor spiritual life, can be kept without their requisites, but through a miracle; and that such as deny the existence of miracles, should

depend upon an unexampled miracle for their salvation, is the most childish and groundless presumption*.

1119. In fine, to say the whole truth; (for to conceal it in the most, or rather only "*necessary*" concern; that of everlasting happiness or misery, is not only the most uncharitable and illiberal, but the most cruel of deceptions); in fine, invincible ignorance is merely negative, and can neither save nor damn any body.

1120. It is, therefore, equally groundless,	
either to trust upon	or to depend upon
<i>vacuum</i> , or <i>nothing</i> ,	<i>invincible ignorance</i>
for the support of	for the support of
animal life and	spiritual life and
health:	salvation.

1121. Hence *invincible ignorance* is not so much as mentioned by the holy Fathers, who all agree with St. Athanasius respecting the absolute necessity of the Catholic Faith. (120—122.)

1122. "Whoever will be saved, before all things, it is necessary that he hold the Catholic Faith: which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." (63.)

1123. There is no liberality, but rashness, in saying:	
either that one	or that some
might be living	will be saved
without common air:	without Catholic Faith.

1124. But if the requisites of both Animal and Religious Economy agree so well with each other, there is no less analogy between their respective means.

* But since ministry and instruction are to salvation what circulation and respiration are to life, what man of sense can find fault with his Holiness Pius VII. sacrificing in 1801, by his Concordatum with the French government, the already dissipated property of the Catholic Church of France to the necessity of restoring there both ministry and instruction? Will a man, if not a fool, hesitate between the conveniencies of his fortune, and the absolute necessity of circulation and respiration? And if he consent to lose the two latter, when can he expect to recover the former? This very sacrifice of ecclesiastical property to ecclesiastical ministry and instruction, is an evident proof that the perpetual, universal, visible, and orthodox, in a word, Catholic Religion, does care for the persons, not for the goods, and that her divinely instituted plenipotentiary Viceroy is the best possible judge of her transactions. Z.—In saying: "Give me the persons, keep the goods," (Gen. xiv. 21.) the pious Pius VII. has disarmed the impious covetousness which has begun and protracted the *Protestant war* against *Catholic truth* for near three centuries.

1125. The means by which the vital functions of Animal Economy are supported, are called natural functions.	the ways or requisites of Religious Economy are supported, are supernatural institutions.
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II. THE MEANS OF

ANIMAL AND RELIGIOUS ECONOMY.

1126. The means of Animal Economy are CHYMIFICATION, CHYLIFICATION, SANGUIFICATION, OXIGENATION, SYSTOLE, EXCRETION OF BILE, SYSTIC BILE, NUTRITION.	Religious Economy are CONNUBIAL ISSUE, CHRISTENING, TRANSUBSTANTIATION, CONFIRMATION, ORDERS, REMISSION OF SINS, EXTREME - UNCTION, SACRIFICE.
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1127. The aforesaid *natural functions* and *supernatural institutions* have much more relation to each other, than any man is aware of, before analyzing each of them, and comparing them singly with each other. Let us, therefore, make that comparison.

1st MEANS.

CHYMIFICATION AND CONNUBIAL ISSUE.

1128. As chymification is the result of the union of two different, yet homogeneous substances, viz: animalized and nutritious particles :	1129. So connubial issue is the effect of the union of two distinct, although twin individuals, viz: the male and female of human kind*.
1130. Chymification is performed out of the circulatory vessels.	1131. Connubial issue is interdicted to the agents of the ministry.

* The best physiologists are persuaded, that in procreation ANIMATION comes from the MALE, and *nutrition* from the *female*.

1132. As chymification
ensures the reparation
of the blood :

1133. So connubial issue
does the perpetuity
of the flock.

2d MEANS.

CHYLIFICATION AND CHRISTENING.

1134. As the mixture of the
watery juice of the
PANCREAS
with chyme, changes
it into a milky
fluid, fit to enter
the ways of circulation :

1135. So the effusion of the
common water of the
GREAT LAVER
on a born man, changes
him into an innocent
lamb, fit to enter
the communion of saints.

1136. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5.

1137. Is it not strongly remarkable, that what in Animal Economy represents Religious Economy's great laver of *all flesh*, should be called PANCREAS, that is to say : ALL FLESH ?—Both changes (1134, 1135.) are truly inconceivable and most disproportionate to their causes :

the former
a stupendous phenomenon
of nature ;

the latter
an incomprehensible miracle
of grace.

1138. As chyfication
is a requisite to
enter the ways of the
circulation :

1139. So Christening
is a requisite to
become an object of the
ministry.

1140. Besides
the pancreatic juice,
some recrementitious bile,
and enteric juice,
is added to the chyme
for its chyfication.

1141. Besides
the common water,
not only oil consecrated by
prayer, but salt, is
applied to the object
of the christening.

3d MEANS.

SANGUIFICATION AND TRANSUBSTANTIATION.

1142. As sanguification
implies the change

1143. So transubstantiation
means the change

of food or drink into
our own natural
substance:

of bread or wine into
Christ's supernatural
substance. *g.*

1144. Both changes (1142—1143.) are above human
conception, yet

the former conformable
to the laws of nature:

the latter conformable
to the power of grace.

1145. The former performed
through, not by,
the natural action
of the circulatory vessels:
but in consequence of
the will of the Author
of nature.

1146. The latter performed
through, not by,
the personal power
of ecclesiastical ministers:
but in consequence of
the will of the Author
of grace.

1147. As sanguification
is equally, but exclusively,
performed in the
HEART, arteries, and *veins*:

1148. So transubstantiation
is equally, but exclusively,
committed to the
POPE, bishops, and *priests*.

1149. We must, in fine, admit, but not explain, the
phenomenon of
the sanguified chyle,
uniting its former
qualities to the reality
of invisible animation.

1150. We must, in fine, admit, but not explain, the
miracle of the
transubstantiated bread,
uniting its former
appearances to the reality
of invisible immortality. *k.*

4th MEANS.

OXIGENATION AND CONFIRMATION.

1150. As the chylous fluid
acquires an increase
of vitality, by the
addition of
OXIGENOUS GAS: (869.)

1151. So the baptized child
receives the confirmation
of spiritual life by the
gifts of
THE HOLY-GHOST. (870.)

1152. As the OXIGENOUS GAS
is combined with
the blood, through the
expansion of the
arterial ends:

1153. So the HOLY-GHOST
is communicated to
the flock by the
imposition of the
bishop's hands.

1154. In extraordinary cases,
the blood may be
oxigenated by the
veins. (596.)

the flock may be
confirmed by the
priests. (597.)

5th MEANS.

SYSTOLE AND ORDERS.

1155. By its power of systole, either the heart or any artery propels some of the blood, along with oxygenous gas, into *a subjacent* ARTERY or *vein*.

1156. By his power of ordaining, either the Pope or any other bishop imparts some of the flock, along with the Holy-Ghost, to an *inordained* BISHOP or *priest*.

(518.)

1157. Systole is an arterial function.

1158. Orders are an episcopal sacrament.

1159. Veins may divide among subjacent veins the blood they received, but without any thing like systole.

1160. Priests may divide among subordinate priests the flock they received, but without any kind of ordination.

6th MEANS.

EXCRETION OF BILE AND REMISSION OF SINS.

1161. As bile is the bitterest juice of Animal Economy :

1162. So sin is the greatest evil of Religious Economy.

1163. As much as the retention of the nescivous bile incommodes, and its excretion liberates, corporeal life :

1164. No less does the contamination of mortal sin incommode, and its remission liberate, spiritual life.

1165. Catholic souls, express, if you can, the difference of your feelings before and after a good confession.

1166. Uncatholic disbelievers, could you only experience this difference but once in all your life, and there must be an end to any kind of dispute respecting confession.

1167. Hepatic bile is prepared in the spleen, secreted in the liver, excreted into the duodenum, and partly retained in the gall bladder.—Likewise the sacrament of penance

has four parts, viz: CONTRITION, CONFESSION, ABSOLUTION and SATISFACTION.

1168. CONTRITION, or extreme sorrow, of which the spleen is the proverbial seat.—CONFESSION*, by which only the confessor is enabled to liberate sinners from their sins, as the *aceni biliori*, or secretory glands of the liver secrete bile from blood.—ABSOLUTION, by which the penitents are freed from the worst part of their iniquity, as the liver from its superabounding bile by its excretion.—SATISFACTION, by which the lesser part of sin, viz: its temporal atonement, is left for future consideration, as *systic bile* is retained in the gall-bladder for future use.

7th MEANS.

THE SYSTIC BILE AND EXTREME-UNCTION.

1169. Systic bile is an oily mixture.

1170. The matter of extreme-unction is oil.

1171. “*Is any one sick among you, let him call the (elders) priests of THE CHURCH, G. and let them pray for him, anointing him with oil in the name of THE LORD.*” (517.)

1172. Systic bile is a bitter, and consequently comforting compound.

1173. The intent of the sacrament of extreme-unction is to comfort the sick.

1174. Hence we read: “*And the prayer of faith shall save the sick, and THE LORD will raise him.*” (517.)

1175. Systic bile is the best of soaps, and takes away the remaining spots of linen.

1176. Extreme-unction was divinely intended to blot out the remaining spots of life.

1177. We read accordingly: “*And if he be in sins, they shall be forgiven him.*” (517.)

* How ignorant must be, of the nature and effect of confession, its unfortunate reformers, when they call it an encouragement to sin, why did they not suppress medicine, as an encouragement to disorders? And if the moral physician must give advice to his patient, without being previously acquainted with the situation of his conscience, why does the physician require the elucidation of every particular of the disorder for which he is consulted?

8th MEANS.

NUTRITION AND SACRIFICE.

- | | |
|--|---|
| <p>1178. The continual nutrition implies the change of our food and drink into the living substance of any man.</p> <p>1180. As the reparation of all and every want of Animal Economy is daily performed by the blood of man, without its effusion :</p> <p>1182. As nutrition is constantly performed in every part of the HEAD, body, and <i>extremities</i> :</p> <p>1184. As the use of the unbloody nutrition reaches every part of Animal Economy :</p> | <p>1179. The daily sacrifice (503.) implies the change of bread and wine into the immortal substance of the God-man.</p> <p>1181. So the reparation of all and every want of Religious Economy is daily performed by the blood of Christ, who "dies no more."</p> <p>1183. So the sacrifice is constantly offered for the common advantage of HEAVEN, the Church, and <i>purgatory</i>.</p> <p>1185. So the use of the unbloody sacrifice benefits every part of Religious Economy.</p> |
|--|---|
1186. Without the benefit of the
- | | |
|---|--|
| <p>CONTINUAL NUTRITION,
the human body must be
<i>a skeleton</i>.</p> | <p>DAILY SACRIFICE,
the mystic body would be
<i>a phantom</i>.</p> |
|---|--|
1187. It is equally impossible to reform
- | | |
|---|--|
| <p>either the natural functions
of chymification;
chyfication
by pancreatic juice;
sanguification;
oxygenation;
systole;
excretion of bile;</p> | <p>or the supernatural institutions
of matrimony;
of christening
by renovating water* ;
transubstantiation;
confirmation;
orders;
remission of sins;</p> |
|---|--|

* A new sect is now gosselling a Baptism of the Spirit ; that is, baptism without its necessary matter, viz : water. It was too much, for the hellish enemy of mankind to leave to the offspring of the *reformed* a ground of salvation, when dying in baptismal innocence !!! (1136.)

systic bile, and
continual nutrition.

extreme unction, and
daily sacrifice*.

1186. The Author of

Nature
has further ensured
the regularity of the
natural functions,
by the constant removal
of whatever could, by
its quantity or
quality, endanger
Animal Economy.

Grace
has further ensured
the regularity of his
salutary institutions,
by the constant removal
of whatever could, by
its quantity or
quality, endanger
Religious Economy.

III. THE HELPS OF

ANIMAL ECONOMY AND RELIGIOUS ECONOMY.

1st HELP.

1187. Insensible perspiration
of gaseous, either watery
or biliary particles,
troublesome
to the human body.

1188. Continual vanishing
of lesser, either venial
or unatoned offences,
buthensome
to the mystic body.

2d HELP.

1189. Excretion of
sensible and noxious
fluids through the
excretory power
of arteries.

1190. Excommunication of
scandalous and dangerous
members through the
excommunicating power
of episcopacy.

* If the *Reformists* would, *bona fide*, own that their persuasions, coming in contradiction to, and many centuries after, the divinely warranted "one, holy, Catholic, and Apostolical" "Church of the living God, the pillar and ground of truth," "even to the end of the world," can be nothing more than nominal, or mock Christianities, any faithful, or Catholic Christian, would allow them their too much grounded claims to the forfeiture of real ministry, P. and consequently of any episcopal or sacerdotal sacraments, of transubstantiation, real presence, daily sacrifice, &c. &c. &c. For the question is not, whether the *Reformers*, and of course their abettors, (506.) did, but how the Catholics could, forsake what was divinely warranted to their Christian, original, perpetual, universal, visible, and orthodox, in a word, Catholic Religion, "the sanctuary of God for evermore." A.

3d HELP.

1191. Liberation of excrements, or particles unconvertible into the use of either the HEAD, Body, or *Extremities*, through the largest canal of expulsion.

1192. Removal of reprobates, or members unconvertible into the use of either HEAVEN, the Church, and *Limbo*, through the broad way of perdition.

1193. “For wide is the gate, and *broad is the way*, that leadeth to destruction, and many there be which go in thereat.” On the contrary, “Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.” Mat. vii. 13, 14.

1194. O merciful Jesus, who saidst to thy heavenly Father, recommending to him both thy apostles, and the followers of their doctrine and Church: “I pray not for the world*, but for them which thou gavest me, for they are thine, that they may be one, as we are. . . . Neither pray I for these alone, but for these also which shall believe in me through their word, F. that they may be one, as thou Father, art in me, and I in thee, that they may be one in us.” John xvii. 9. 11. 20. 21. O bountiful Redeemer; now in heaven, accomplish thy own prayer. Keep us, then, in thy one, holy, Catholic, Apostolical, and saving Church and Faith, through thy own grace, until we become one with thee, just as in the human body the select part of the blood is incorporated into the brain, after having through cerebral influence been kept in the narrow way of circulation, and benefited therein by the vital part of the atmosphere.

* What must become of the world, viz: its fashionable dupes, and what will avail their *invincible*, or rather *wilful* ignorance, if the merciful agonizing Jesus, though dying for all men, forsake such as will not follow his one, holy, Catholic, and Apostolical Church, which we have so many times proved to be exclusively the Roman, or Mother-Church? (67—69.)

SIXTEENTH PARALLEL.

THE LIMBS AND LIMBO.

It is a wholesome thought, to pray for the dead, that they may be loosed from sin. . . . 2 Mac. xii. 46. (537—545.)

1195. Besides THE HEAD and body, there are parts, called *extremities*, because they are the *confines* of life, which they cannot retain independently of THE HEAD and body.

— Besides the TRIUMPHANT and militant Churches, there is between them and hell *extreme confines* of spiritual life, called *limbo*, or *purgatory*, which are neither the HEAVENLY, or earthly Churches, but a *middle state*, between, and in communion with, both.

1196. If THE HEAD and body may live without their *extremities*, *their extremities* cannot live without THE HEAD and body. — Likewise, though HEAVEN and his earthly Church, or, in other words, though the TRIUMPHANT and militant Churches may subsist without a *suffering Church*, and really would, if no faithful should ever die between innocence and “sin unto death,” (474.) the *suffering Church* cannot help herself, and absolutely wants their assistance.

1197. The existence of that middle place, far from being unnoticed either by the written or unwritten word of God, has been diversely pointed out by different names given to the *middle place* between HEAVEN and hell properly so called. 1st, By Scripture: 2dly, By the Apostles: 3dly, By the Apostolic Succession.

1198. That middle place is called by scripture, first, “*the bosom of Abraham*.”

1199. “The beggar died, and was carried by the angels into *Abraham’s bosom*: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his *bosom*.” Luke xvi. 22, 23.

1200. Secondly, “*a prison*.” For Christ put to death in the flesh, but quickened by the spirit . . . went and

preached unto the spirits *in prison*, which were sometimes disobedient." 1 Pet. iii. 18—20.

1201. "Agree with thine adversary quickly, whilst thou art in *the way with him*: lest at any time the adversary deliver thee to the judge, (852.) and the judge deliver thee to the officer, and thou be cast into *prison*. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. v. 25, 26.

1202. Thirdly, "*Paradise*:" "And Jesus said unto him, (the converted malefactor on his right side, who went with Christ into the aforesaid *prison*, a comparative paradise to the infernal prison the malefactor on the left went to,) Verily I say unto thee, to-day thou shalt be with me in *paradise*." (1200.) Luke. xxiii. 43.

1203. As to prevent the *unlearned* and *unstable* readers of scripture to mistake hereafter that place for the heavenly Jerusalem, where Christ himself went only on Ascension-day, the apostles called the aforesaid *paradise* and *prison* by the name of hell in their Creed. (1202.)

1204. "He (Christ) descended into *hell*." (1200.)

1205. Any obscurity about the meaning of the aforesaid appellations had been cleared up, by the Apostolical Succession calling the middle place between paradise and hell properly so called, either *limbo* or *purgatory*.

1206. *Limbo*, or confines of separation between heavenly Jerusalem and everlasting fire, in the time of the Old Testament, and *purgatory*, or place of expiation for sins not unto death, to get admission into the bosom of God, since the New Testament.

1207. As the four ventricles in the brain represent the many mansions in heaven, or the TRIUMPHANT CHURCH;—as the two cavities of the body represent the TEACHING and *taught* part of the earthly, or militant Church, so the four *extremities* represent the different mansions of the *middle*, or *suffering Church*.

1208. All these differences of the *comparative* paradise, and hell, or *middle* prison between heaven and earth, and between earth and hell, properly so called, are perfectly represented by the higher and lower extremities, and perfectly named *limbo* and *purgatory* by the holy Catholic Church, the Communion of Saints, the pillar and ground of the truth.

1209. For as the higher extremities are even nearer the head than the body, so *limbo* was nearer heaven than the synagogue.

1210. *Nearer heaven*, because every soul therein detained was assured of his salvation ; and the synagogue could not operate the salvation of any one soul, not being entrusted with “ *the remission of sins*,” as the Catholic Church.

1211. Likewise, as the lower extremities are more distant from the head than the body, so the Church can afford heavenly assistance to, but receive none from, purgatory ; and so, as “ the sanctuary of God for evermore,” the Church is more like heaven than purgatory is. (1204.)

1212. Besides, as there is a right and left side in the upper extremities, so were in *limbo* upright members, as Abraham and Lazarus ; and members *who sometimes were disobedient*. (1200.)

1213. Likewise, as there is a right and left side in the under extremities ; so in purgatory there are souls more like SHEEP, and other souls more like the *goats*, which shall sit at the RIGHT and *left* hand of the Supreme Judge of the LIVING and the *dead* at the last day.

1214. For reason itself teaches, that of two souls retained in purgatory, the one for a charitable lie, for instance, and the other for a venial offence in itself, yet committed in doubt whether it was mortal or not, shall suffer in a different manner, since God’s justice will render to every one according to his works.

1215. If it be a cruelty to refuse assistance to one’s *extremities* in pain, because they are not one’s HEAD or body, so must it be a barbarity, to refuse assistance to the souls dead in “ sin not unto death,” who seem to cry out with Job :

1216. “ Have pity upon me, have pity upon me, O ye my friends : for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh ?

1217. “ Oh that my words (1216.) were now written ! oh that they were printed in a book ! that they were graven with an iron pen and lead in the rock for ever !” Job xix. 21—24.

1218. These words were written in the hearts of the boasted *reformers*, and real deformers of Christian hope and charity, as well as of the Catholic faith, before they forfeited the Holy Catholic Church, the communion of saints. *Written*, I say, not only by reason, which teaches that such as die between innocence and sin unto death ; that is, in sin “ not unto death,” can neither be immediately admitted in-

to, nor everlastingly excluded from, heaven :—not only by tradition, which directed prayers for the dead in the synagogue, and in the oldest Christian liturgies,—but by the Protestant Bible itself, which in many texts points out, if not the name, at least the existence of purgatory. (1199—1203.)

1219. O Protestant hearts, much harder than the rock itself, in which at least a useful memorial of the dead may be graven, if you have forfeited both heaven and purgatory, by forsaking the communion of saints, let us peacefully indulge in the most rational, most charitable, most traditional, and most scriptural hope, of helping our forefathers, and of being helped by our children, beyond the grave, respecting the *loosing of sins not unto death*, (537.) until free from the temporal chastisement due to the least sins, and admitted into the heavenly Jerusalem, we may in turn help our helpers therein. (562.)

1220. O Reformists, do but once reflect, that the more difficult it is for you to convince yourselves of all and every Catholic tenet, the more impossible it must have been to make any one of these tenets universally believed by the Catholic Christian world, ever convinced, that if even an angel from heaven preach any other doctrine than that which was ever believed since the Apostolical Tradition, he must be accursed. N. (43—46.)

1221. Notwithstanding the *babblings* of the *Reformers*,—not reforming themselves, but perverting every thing ;—reason, charity, tradition, and even their own Bible, which in their hands seems to be not *a rule of faith*, but *an instrument of death*, (716.)—let us continue to infer with scripture, that : “ It is, therefore, a holy and wholesome thought, to pray for the dead, that they may be loosed from sins,” 2 Mac. xii. 46. and consequently an impious and unwholesome cruelty, to neglect this most charitable duty towards our parents, relations, and friends, to whom our prayers may, but our praises cannot, be useful. For, says St. Augustin : “ they are praised where they are not, and tormented where they are.”

1222. Let us say, then, with the holy Catholic Church, the Communion of Saints : “ *Requiem æternam dona eis Domine, et lux perpetua luceat eis !*”

SEVENTEENTH PARALLEL.

CONFIRMATION OF THE PARALLELISM OF ANIMAL AND RELIGIOUS ECONOMY.

Hominum commeta delet dies, naturæ confirmat. . . . Cic.

1223. Time, therefore, will confirm the solidity of the previous parallels, if they be founded on truth : if not ; the contrary.

1224. Every objection which we could oppose to this Parallelism having turned, upon reflection, to be a further confirmation of it, we shall relate the strongest of them.

1st OBJECTION.

1225. The previous Parallelism is a novelty : but novelty is repugnant to the old, and consequently true religion, which consequently the Parallelism is far from being fit to confirm.

1226. *Answer.* It is not the novelty of proofs, but innovation of tenets, which is repugnant to the old, and consequently true religion. On the contrary, the more true is the old religion, the more many proofs have been and shall be found of its truth. And among those successive, and consequently more or less new proofs, such as do demonstrate that all and every Catholic tenet, misrepresented by uncatholic disbelievers, as so many innovations, are, however, represented by correspondent phænomena, or organs of animal economy, as old as the world itself, must evidently confirm both the ancientness and truth, nay, the divinity of the Catholic Religion.

2d OBJECTION.

1227. The Parallels cannot be approved by the world.

1228. *Answer.* Neither are they to be approved by the world, if conformable to the spirit of truth, "Whom," saith infallibility itself, "the world cannot receive, because it seeth him not, neither knoweth him." John xiv. 17.

3d OBJECTION.

1229. It is not every part of the human body which has a parallel in Religious Economy.

1230. *Answer.* Let us take for granted the mere assertion. We never said that the human body was nothing more than a likeness of Religious Economy*, but that such likeness was really found in the human body. If this likeness exist, as we hope we have proved it does, our object is fulfilled, and the objection groundless.

4th OBJECTION.

1231. Why compare to the Catholic Church the human body, created four thousand years before the institution of the Christian Mother-Church?

1232. *Answer.* Because, in the eternal knowledge of the Creator of heaven and earth, his eternal Son Jesus-Christ, and his spiritual kingdom, the Mother-Church, preceded the sin of our first parents, and the ways and means of its reparation, as we see in nature that almost every remedy preceded the malady it was intended for.

1233. We may apply to the objectioners the answer of Christ himself to the Jews, astonished at hearing that he had been seen, through faith, by Abraham :

1234. "Your father Abraham rejoiced to see my day : and he saw it, and was glad.—Then said the Jews unto him : Thou art not yet fifty years old, and hast thou seen Abraham?—Jesus said unto them : Verily, verily, I say unto you, before Abraham was, I AM." John viii. 58.

5th OBJECTION.

1235. In the Parallel there is none of the sexual organs.

1236. *Answer.* Neither can there be ; for a parallel must admit of some difference, otherwise it would not be a comparison or parallel, but an identity. And the difference between a physical and a moral body, and consequently be-

* An English writer, Robert Flud, wrote eight folio volumes on the Macrocosm and Microcosm, that is, on the great and little world, or universe and man, who is called *little world*, because he seems an abridgment of the universe. I never saw any thing of his work but the title, and know of no other book, except the Bible, which hints a comparison between the human body and divine religion.

tween a human body and the Church, is, that the former must, and the latter must not, have sexes*.

6th OBJECTION.

1236. At least Animal Economy contains nothing like the worship of images, which consequently must be either an innovation, or make the Parallel of Animal and Religious Economy defective.

1237. *Answer.* The whole objection will disappear, by clearing the *shallow* equivocation of the words "WORSHIP OF IMAGES." *Shallow*, because the abettors of the reformation have admitted among themselves of "worshipful lordships," which certainly they do not mistake for idols; and have worshipful companies of *tailors*, of *fishmongers*, for instance, which they do not so much as reverence. *Shallow*, because, if they ask any Catholic child, whether Catholics pray to images, they are answered: "No, because images can neither see, nor hear, nor help us." (*Catholic Catechism.*)

1238. *The worship of images*, therefore, to a Catholic ear, means nothing more than *their reverential use, to recall to our minds the invisible or spiritual things they represent.* Hence a Catholic no more mistakes a crucifix for his Redeemer crucified, than a Protestant the sacred name of Jesus for the divine person called Jesus.

1239. But Protestants would make the words "*worship of images*" mean a divine adoration paid to images. This is certainly an innovation, and an innovation of their own; which, of course, can make no part of genuine Christianity, nor consequently of its natural representation in Animal Economy.

1240. However the worship of images, as implying nothing but their respectful use to remind us of what they signify, just

* Yet the mysteries of CREATION and of PROCREATION are far from being void of every analogy: since between the brain, which we have demonstrated to be the figure of the Creator, and the *regenerating fluid*, (*semen*) there is not only a sameness of odour, but they are both endowed with an *independent life*, and both the origin of Animal Economy; as a kernel, for instance, is the origin of a tree; and as the *living God* is the principle of Religious Economy. Hence the God of nature and grace has not only represented all his works of creation in the brain, and among them man, but he represented man as the *procreator* of his race, since he represented him by the organs of generation, *testes*. O altitudo! (649.)

as every word recalls its meaning, is too conformable to nature, not to make a part of the external worship due to the Maker of our bodies, as an internal worship is due to the same Maker of our souls. Accordingly, every organ of our body recalls to our mind one or more spiritual beings; as the little brain, for instance, God the Son; *pia mater*, his pious Mother, &c. likewise every function reminds us of some supernatural institution, as CHYLIFICATION, for instance, of CHRISTENING. Animal Economy, therefore, is the very image of Religious Economy, and therefore represents and imitates the Catholic use of images, and consequently makes not the Parallel, but the objection, defective.

1241. What can we infer from this defective objection? A most consoling truth for the Catholic believer; viz: that his faith must be misunderstood or misrepresented, to be objectionable, and therefore that all opposers to the holy Catholic Church would reverence her, were they either more learned, or better men. I. For ignorance only, and covetousness, separate men from God and his divine religion. We do not mean by this truth to insinuate, that there is not even better men among the most moral Protestants, or any other sectaries, than among too many immoral Catholics, whose faith, though true and divine, is *dead, being alone, or without its works*. Nay, an immoral Catholic may be even more malicious than some bad Protestant, because the former has abused the grant of the true faith, of which the latter would perhaps make a much better use, if acquainted with it. In general, the better informed an immoral man is, the worse he proves to be. What is worse than a bad Catholic layman, except a bad Priest, a bad Bishop, a bad Pope? But the perversity of some ministers never could injure the truth and holiness of the divine religion, which teaches of them: "they say, but do not;—do what they say, but not what they do."

7th OBJECTION.

1242. In the Catholic doctrine, Eucharist is a supernatural substance, viz: the immortal substance of the Redeemer under the shape of an inanimate substance, that of bread. But there is nothing like it in Animal Economy; therefore, either Animal Economy is not an adequate parallel of Religious Economy, or the Catholic doctrine, concerning Eucharist, is not a truly Christian tenet.

1243. *Answer.* As the Almighty Redeemer has only established one memorial of all his wonderful works, namely, his divine substance, made meat indeed under the shape of a bit of bread, we must not expect to find this wonder of wonders adequately represented any where; yet the very objection pointed out, namely, the presence of a supernatural substance under the shape of an inanimate substance, is no less universal in the whole human body, than Eucharist, or the presence of the supernatural substance of the God-man under the shape of an inanimate substance, in every spot of his original Church. For in any part of our body, under the cover of epidermis, which is an inanimate body, there is a sentient and comparing power, implying, of course, a spiritual, or supersubstantial substance, viz: human soul, which is invisible. The Animal Economy, therefore, is, even in the objected case, (1242.) a sufficiently adequate parallel of Religious Economy, and the Catholic doctrine of Eucharist is a truly Christian tenet, otherwise how could it be Catholic? (398—400.)

8th OBJECTION.

1244. Had the Author of grace, framed Religious Economy after Animal Economy, we should find in the living body an imitation of all the miracles, and consequently of the general resurrection of the dead, which it is ridiculous to look for.

1245. *Answer.* Say: *which it is ridiculous to deny.* For, as "*the trumpet shall sound, and the dead shall be raised and death be swallowed up in victory:*" 1 Cor. xv. 52—54.—so in every cavity of the living frame lymphatic vapours, buried in some sort out of the way of life, are raised by the oscillation of the absorbent tubes, and swallowed, to be restored again into the circulatory system, or action of life.

1246. True it is, that the absorption of the extravasated lymph by the lymphatic vessels, already expresses the conversion of the infidels by the missionaries. (1074.) But is it not worthy of the God of nature, who made the elements out of nothing, and with a few elements the immensity of sensible things—of the God of grace, who accumulated the abridgment of all his wonderful works into a bit of bread, *transubstantiated* by four words: **THIS IS MY BODY.**—Is it not worthy of the divine Author of Animal and Religious Economy, to represent more than one wonder of Religious

Economy by one phenomenon of Animal Economy, particularly when those wonders have the greatest analogy with each other? Now what can be more analogous than *physical death* and *spiritual death*? *Ministers of resurrection* and *ministers of conversion*?

1247. As, therefore, we saw in the brain four small eminences called, first, *testes and nates*, and secondly, *the four twains (corpora quadragemina)*, representing, first, the generation of human kind, and secondly its preservation; so we see the restitution of the extravasated lymph through the lymphatic absorbents into the living ways of circulation, representing both the physical resurrection of the dead by the ministry of angels, and the moral resurrection of such as sit in the shadow of death, by the ministry of human angels, or apostolical men. (716.)

1248. To be still more explicit; the spiritual resurrection of such as "sit in the shadow of death," is rather individual than universal, though taking place almost every where more or less at the same time; which could not be better represented than by the absorption of lymphatic emanation in every cell of the cellular membrane of the body? The last resurrection will be general, which is better represented by the immense absorption which takes place in all the great cavities of the body.

9th OBJECTION.

1249. But the absorption of lymphatic vapours takes place, not only in the body, but in the HEAD and *extremities*; and as the HEAD and *extremities* represent the TRIUMPHANT and *suffering* Churches, will there be in them a resurrection of the dead?

1250. *Answer.* No: but the living souls of the TRIUMPHANT and *suffering* Churches will be reunited to their formerly dead bodies at the sound of the trumpet. Now those glorious resurrections could not be better figured, than by the absorption of the lymphatic vapours in the head and extremities.

10th OBJECTION.

1251. Consider, that not only *recrementitious*, or *profitable* lymph, but *excrementitious*, or *unprofitable* particles, are

likewise reabsorbed into the circulation of life, to be ultimately expelled from it.

1252. *Answer.* Consider in your turn, that not only the blessed of the whole communion of saints, the TRIUMPHANT, suffering, and militant Churches in HEAVEN, purgatory, and earth, shall RISE IN GLORY, but that the reprobates of the *natural*, written, and REVEALED law, shall rise *in judgment*. "For Christ will come and judge *the LIVING and the dead*." Apost. Creed.

1253. Now the *dead* by the death of grace, or *reprobates of natural*, written, and REVEALED law, could not be better represented than by the excrementitious or unprofitable particles of the HEAD, *extremities*, and body.

1254. For 1st, In the HEAD, as the seat of understanding, will, and memory, was placed the *natural law*.—2dly, By the hand, a part of the upper-extremities, was written the written law.—3dly, By the body, or the Church, is taught and believed the REVEALED LAW.

11th OBJECTION.

1255. However, there is a great distance between the representation of the resurrection of the living and the dead, and the representation of all and every miracle of Religious Economy.

1256. *Answer.* All and every miracle is most clearly represented by Eucharist, the abridgment or memorial of all the wonderful works of the Lord.

1257. But the transubstantiation of our food or drink into our living flesh and blood is a most striking representation of Eucharist, and consequently of all the wonderful works of the Lord, all singly represented by the mystery and sacrifice of Eucharist, as we have already demonstrated. (318—340.)

12th OBJECTION.

1258. To make the parallel adequate, would require to prove, not only that the whole human frame, but every globule of blood, is the figurative temple of the Deity, since every globule represents a faithful. The impossibility, therefore, of proving the latter, makes void any proof of the former.

1259. *Answer.* On the contrary, the proof of the latter makes certain the proof of the former.

1260. If we can prove, therefore, that every oxygenated globule of the blood, by representing a faithful member of the flock, represents the temple of Deity, this must confirm, of course, the Parallel of Animal and Religious Economy: (1258.)

1261. Now that task is not very hard; for every *oxygenated globule* is, of course, combined with *oxygenous gas*: thus with its elementary parts, viz: LIGHT, OXYGEN, and CALORIC, the very images of FAITH, HOPE, and CHARITY; which are not only the three theological virtues, or divine gifts, but the three best possible representations of the divine Trinity.

1262. Thus, 1st, Of the FATHER or CREATOR, of whom we read: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." Rom. i. 20. 2d, Of THE SON or REDEEMER, whose Mother, as man, is called the Mother of the Holy Hope.—"I am Mother of Knowledge, and of HOLY HOPE." Eccl. xxiv. 24. 3dly, Of the HOLY-GHOST, or SANCTIFIER, of whom it is written: "God is love (charity), and he that dwelleth in love, dwelleth in God, and God in him." 1 John iv. 16.

1263. Remark, it is only the *oxygenated*, and consequently *oxygenable* blood, which represent the *faithful*, and consequently *docile* flock.

1264. <i>Docile</i> respecting dogmatical or unchangeable points. For	
as every globule of the blood, either out of the ways of circulation, or within vessels separated from the heart, can no more receive the <i>light, oxygen, and caloric</i> of the VITAL AIR*:	So every member of the flock, either out of the ways of the ministry, or under ministers separated from Papacy, can no more receive the <i>faith, hope, and charity</i> of the LIVING GOD*.

1265. <i>Docile</i> respecting doctrinal or changeable points. For	
As any reformable part of Animal Economy	So any disciplinal point of Religious Economy

* In which we live, and move, and have our being. Acts xvii. 28.

(the thymus*, for instance)	(the love-feasts†, for example)
is not reformed by	is not reformed by
any or all the veins,	any or all the priests,
much less by any or	much less by any or
all the <i>globules</i> of the	all the <i>laymen</i> of the
blood, but exclusively	flock, but exclusively
by the beating of the	by the consent of the
HEART and ARTERIES:	POPE and BISHOPS.

1266. So far both the dogmatical and disciplinary parts of Religious Economy are duly exemplified in Animal Economy. Should, therefore, *aymen*, ever so much *respectable* or opulent, and considered by the world, (1227) presume to interfere even in *disciplinary matters*, without the necessary guidance of their Bishops, they would contradict religion, no less than lambs would contradict nature, should they, because of their *fine fleece*, presume to take the crook from their humble shepherd's hands.—Nay, if laymen should forget themselves so far as to dispute to the Pope, for instance, the right of appointing their Bishop, or deciding himself about it, they would be like lambs (*risum teneatis*) disputing to the farmer the right of appointing, conformably to his own will, a shepherd to any part of his flock.

1267. May this simple, though adequate parallel, have the effect which the comparison of the stomach and limbs had upon the Roman people wishing to separate their interests from those of the senate!

1268. So far all and every oxigenated globule of blood represents so many faithful members of the flock, and consequently are like so many miniatures of the temple of God, "the Church of the living God, the pillar and ground of the truth."

13th OBJECTION.

1259. The cortical substance, either of the brain or of the kidney, without any correspondent symmetry in Religi-

* The Thymus, so called from its smell, supposed not unlike thyme, is a temporary gland, situated between the lungs of the unbreathing fœtus, to keep the space necessary to the expansion and increase of the lungs by the respiration.

† Love-feasts, instituted in remembrance of the Judaical supper of our Lord by his apostles, remembered by the holy bread distributed in some districts of the Catholic Church at high mass on Sundays, and substituted by the Protestant communion of bread and wine, to the eating and drinking of the immortal flesh and blood of the Redeemer, made meat indeed, and drink indeed, in his "sanctuary for evermore."

ous Economy, is in the whole Parallel a defect, which proves that the Parallel was not intended by HIM, "who made nothing defective."

1270. *Answer.* We have already hinted, and there is not any necessity to hint, that our own insufficiency proves nothing but itself. If we leave at present many imperfections in a parallel never attempted before, as far as we know, there is no reason to infer, that neither ourselves hereafter, nor much better annalizers, will better our present sketch.

1271. Yet if we have not compared before the cortical substance of either the brain or the kidney with any part of Religious Economy, it is only because what we have to say about it might have been less clearly understood, before the whole Parallel was established upon a number of still more striking similitudes.

1272. However, anatomical researches have sufficiently shewn, that the cortical substance of the brain is nothing but the minutest blood vessels, or scrutineers, through which the most precious part of the blood is sifted, if I may be allowed the comparison, in the head, to become a part of the substance of the brain: and upon this anatomical and physiological document we may ground the following comparison.

1273. The purest particles of the blood cannot be incorporated into the brain, the very image of Deity, (610.) without going through the minutest canals of the human frame. And we have already seen that

1274. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 14.

1275. We may likewise compare this scrutiny of the purest particles of the blood, previous to their admission into the interior of the brain, to the scrutiny of the saints for their canonization, or admission into the calendar of the Mother-Church*.

1276. If you object, that for the admission of the saints into the bosom of God, Christ alone is to be the judge of the LIVING and the *dead*, scripture will teach you that Christ

* A scrutiny so very severe, that when St. Francis Regis was to be canonized, a number of miracles attributed to this saint having been attentively read by a member of the British Parliament, then lodged in the palace of the Cardinal who was to report the cause, he could not help owning that no jury

himself associated to his functions of Supreme Judge, the dispensers of his mercy in the remission of sins, namely, his apostles, and their successors and associates, "all days even to the end of the world," when he said to the Apostolical College :

1277. "I appoint you a kingdom, as my Father hath appointed unto me,—that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30.

1278. Now the scrutiny of the heretic and schismatic by the teaching Church, to declare them excommunicated, is not less scrupulous, and so is very well represented by the imperceptible blood-vessels which compose the cortical substance of the kidneys.

1279. The same scrutiny of the urine may still remind the judgment of the reprobates at the last day. The reprobates scripturally compared to goats, the very offensive smell of which is like urine.

14th OBJECTION.

1279. To make the parallel right, we should find in Animal Economy the four characters, or marks of the true revealed religion, namely: its UNITY, HOLINESS, CATHOLICITY, and APOSTOLICITY, and who will say that Animal Economy is ONE, HOLY, CATHOLIC, and APOSTOLICAL?

1280. *Answer.* As the Parallelism of Animal and Religious Economy does not exist in the words themselves, but in the things expressed by those words, a sound mind will not look for the words, "Unity, Holiness, Catholicity, and Apostolicity," in Animal Economy, but will soon find therein a satisfactory image of their meaning.

1281. For, 1st, How is the divine or revealed religion ONE? Because all its members agree in one faith.—2dly,

in England would have objected to any of the facts related in that cause. "Then," replied the Cardinal, "know you that the Roman Church is still more difficult than any of the British courts: for all the miraculous facts you so fully approved of, are only such as I excluded, as insufficient to ground a canonization. Were it not for some other more satisfactory miracles, Francis Regis could not enter the calendar of Saints." (See History of St. Francis Regis.)

Are all of one communion.—3dly, And are all under one head.

1282. Now is not, that, 1st, One spirit : 2dly, One fold: 3dly, One shepherd in the ministry of Religious Economy, represented by the unity, 1st, Of the spirit of life, or vital air: 2dly, Of the system: 3dly, Of the center of circulation in Animal Economy?

1283. 2dly, How is the divine, or truly revealed religion, HOLY? 1st, By teaching a holy doctrine:—2dly, By uniting all to a holy life:—3dly, By the eminent holiness of thousands of its believers.

1284. Now is not the threefold holiness of Catholic, 1st, Doctrine, 2dly, Morality, and 3dly, Saints,—exemplified by the threefold vitality, viz: 1st, Of vital air: 2dly, Of vital functions: and 3dly, Of accession of vital parts to the brain; that is, the conversion of the most oxygenated and purest globules of blood into the substance of the brain? (1283.)

1285. 3dly, How is the divine, or truly revealed religion, CATHOLIC, or eminently *universal*?—Because, 1st, She subsists in all ages: 2dly, Teaches all nations: and, 3dly, Maintains all truths.

1286. Now this threefold universality, 1st, Of time: 2dly, Of place: 3dly, Of dogma, in Religious Economy, is it not faithfully represented in Animal Economy by the oxygenous gas, which conveys, 1st, At every moment, 2dly, To every part, 3dly, In its integrity the spirit of life, the vital air, the striking likeness of the spirit of divine inspiration? (620, 621.)

1289. 4thly, How is the divine, or truly revealed religion, APOSTOLICAL? By a perpetual succession from the apostles of Christ, of, 1st, Their doctrine: 2dly, Their orders: and, 3dly, Their mission.

1290. But as the Apostolical Succession, the Apostolical Doctrine, the Apostolical Orders, and the Apostolical Mission, do more particularly belong to the teaching Church, which we have already proved to be represented by the chest, so in the chest we find, 1st, The image of the Apostolic Chair, and its immediate agents, viz: the heart and pulmonary arteries: 2dly, The image of the Apostolic Doctrine, or Tradition, in the separation of the ever uniform vital part of the atmosphere by the pulmonary arteries: 3dly, The image of the Apostolic Orders, in the passage of both the blood and vital air into the veins (1049.) from the expanded arteries: (1152.)

4thly, The image of the Apostolic Mission, in the passage of desoxygenated blood from the first ventricle of the heart to the pulmonary arteries. (1056.)

15th OBJECTION.

1291. The letter of scripture has been equally warranted, as its spirit, to the teaching Church; yet nothing represents the letter of scripture in Animal Economy, which consequently represents unfaithfully Religious Economy.

1292. *Answer.* We have seen many times, that as the vital air, or oxygenous gas, represents the spirit of scripture, so its letter is represented by the azotic gas. We may, therefore, conclude that,

1293. As the perpetual separation of the vital part of the atmosphere from *its unrespirable gas* by the arterial system, implies their constant contact with that *azotic gas*, or unrespirable part of the atmosphere:

1294. So the perpetual distinction of the spirit of the inspiration from *its dead letter* by the episcopal body, implies their constant possession of that *scripture*, or dead letter of the inspiration.

16th OBJECTION.

1295. What can justify the impropriety of one center of ministry, the POPE, for so many countries and islands, let them be ever so much distant from HIM?

1296. *Answer.* Nothing more than the propriety of one center of circulation, the HEART, for so many muscles and organs, let them be ever so much distant from IT.

1297. As the Heart, under the Brain, is the origin and soul of the whole circulation:

1298. So Papacy, under Divinity, is the origin and soul of the whole ministry.

17th OBJECTION.

1298. Nothing in Animal Economy represents the Catholic tenet of the infallibility of the teaching Church, either

assembled or dispersed. The inference is, that either Catholic Faith is defective in truth, or that Animal Economy is not a real *simile* of the Catholic Faith.

1299. *Answer.* The infallibility of the teaching Church is a supernaturally granted impossibility to Peter's and the Apostolical Succession, viz: the Pope and the Episcopal Body, united either in councils or out of councils, ever to forsake the living spirit of the inspiration, or to deprive of it their faithful flock.

1300. We have already seen the striking analogy

- I. Of the Heart—and the Pope :
- II. Of the Arterial System—and the Episcopal Body :
- III. Of the Pulmonary Arteries—and assembled Bishops :
- IV. Of the other Arteries—and dispersed Bishops :
- V. Of the Vital Air—and Spirit of Truth.

From which analogies we may fairly infer that

1301. As the *vital air* of the atmosphere is naturally inherent to the arterial system, either in or out of the lungs, and inseparable from the blood they enlighten :

1302. So the living Spirit of the inspiration is divinely inherent to the episcopal body, either in or out of councils, and inseparable from the flock they instruct.

1303. So far the objected tenet, of the infallibility of the Church, is conformable both to truth and Animal Economy.

18th OBJECTION.

1304. The reader, dull of belief, might further object, that he does not see how the doctrines of Luther, for instance, or any other dissenter from the Catholic communion and faith, contradict not only the obvious and authentic sense of scripture, but human economy itself.

1305. If the identity of Christ's own doctrine, and Peter's, or the Roman Catholic faith, has not convinced the reader that any deviation from it is necessarily a contradiction of the spirit and word of God, never departed from his perpetual, universal, visible, and orthodox, in a word, Catholic Church, and consequently of the obvious authentic sense of the word of God, it is a proof stronger than I could

suggest, that faith is a heavenly gift, which the objector must endeavour to obtain, and will obtain more readily by prayers than by reading. (See the Introduction to the first part of this Christian Alphabet.)

1306. But if, from the precedent Parallels, one cannot help concluding the similarity of both the Animal and Religious Economy, must not any doctrine adverse to the latter equally disagree with the former, according to this logical axiom: "two things like, cannot be one like, and the other unlike, to a third?"

1307. But logic disagrees too much with the deserters of the divine, and consequently true Christianity, to be a favourite with them. Let us, therefore, spare them the trouble of learning from it what it is so easy to make evident by a few examples.

1308. *Longum iter per præcepta breve per exempla.* Seneca.

1309. When Arius denied the divinity of the SECOND PERSON of the Divine Trînity, Jesus-Christ, he denied the vitality of the LITTLE BRAIN: as Mahomet denied its existence, when he said: "There is not God of God."

1310. When the once Catholic Friar Luther, disappointed in his expectation of preaching respecting the indulgences granted by Leo X. to such as, returning to the saving grace by the worthy participation of the sacraments of penance and of the Lord's body, instead of any other *pious work* usually prescribed then, by way of atonement for the temporal chastisement due to sins remitted; would come forward to consecrate to the divine religion, or rather to its divine Author, the finest temple which ever existed, namely, the Basilic of St. Peter, at Rome. When, I say, Friar Luther, disappointed in his expectation of preaching then in favour of these indulgences, first spoke and wrote against their real or supposed abuses, and since against their efficacy and truth, did he not imitate the pretender to medical knowledge, who being disappointed, for instance, in a speculation of honour or emolument, respecting a diaphoretic medicine, should speak and write, first against the abuse of sudorific medicines, next against their efficacy and existence?

1311. When he, a monk, or mere auxiliary (1038.) in ecclesiastical ministry, magnified himself into the name of *Ecclesiastes*, and acted as such, without any *ordinary* or *extraordinary* mission, (1034.) was he not a little more ridiculous than an anatomist, for example, mistaking a small lym-

phatic vessel for the auricle of the heart ; nay, for the whole beating part of the circulatory system ?

1312. And when, contrary to the perpetual and universal belief, or CATHOLIC FAITH of APOSTOLICAL TRADITION, respecting transubstantiation, he fancied his own private ridiculous system of *consubstantiation*, or real presence of bread and of the flesh of the Lord together in the sacrament, was he less extravagant than the physiologist, who would have it, that after sanguification, the blood is not only blood, but still the food and drink which we have taken ?

1313. Likewise when Calvin, another incorrigible *reformer*, pretended that real conversion left the bread and wine merely bread and wine, did he not almost say that real digestion makes no change in our food and drink ? (1142, 1143.)

1314. To what can we compare the bastard girl of Ann Bullen, and the once defender of the Catholic Faith, Henry VIII. when she martyrizd any British Christian, who could no more than she herself, believe she was become a she Pope of the Church, which rejects the ministry of even a virtuous woman ? To what, I say, can we compare her, better than to a globule of extravasated and corrupted blood, foolishly magnified into the heart itself* ? Yet a Protestant, and consequently human institution, may be headed by a woman, a child, or even have no head at all.

* Protestant historians (for their historical fidelity is much like their religious faith) have called Queen Elizabeth a great Queen, instead of a great malefactor, and given the name of *bloody Mary* to the daughter of Queen Catherine, because she was much like her ill-used mother, that is, a pious Catholic Princess ; and to ground their misrepresentations, they published that Queen Mary had killed thousands of thousands of Protestants on account of their religion.—If she had, she would have acted absolutely in contradiction to the principles of her Catholic Religion, which is not answerable for the conduct of such as violate her dictates. But the fact on record is, that Queen Mary never signed, in all her reign, as many as one hundred warrants of death ; all for rebellion, and not for difference of religion. True it is, that convinced that any sincere Catholic might be trusted as a faithful subject, she offered and granted a gracious pardon to any of the wicked rebels who would return to the one, holy, Catholic, and Apostolical Faith of his forefathers. And so did several Protestant reformed sovereigns offer since their gracious pardon to Catholic subjects, accused of real or supposed capital offences, provided they would forsake their *divine* religion. Should it be right to infer that all the Catholic culprits who preferred to forfeit a mortal, than an immortal life, have never been tried for any other cause, or pretext, than religion ? To be tried for rebellion or for religion, is not the same thing. Neither is offering pardon to a rebel, provided he gives the only security he can for his good behaviour in future, a proof he was guilty of nothing but apostacy.

1315. Again, when as late as the year 1806, one of the most respected and learned, and I may add, humane and charitable, Prelates of the Church of England by law established, published, seemingly in a "Charge to his Clergy," but truly in a libel against his fellow-subjects, the Catholic body of England, Ireland, and Scotland, that their *worship* (by him so called) to the saints of God, is *derogatory from the honour of God the Father, the mediatorship of God the Son, and from the sanctifying grace of the Holy-Ghost*, did he not imitate a pretender to medical knowledge, who would publish, that the use of nerves in the Animal Economy is derogatory from the dignity of the brain, from the intervention of the small brain, and from the vivifying power of the oblongated marrow?

1516. This charge, should it survive the learned charger, must remain an incredible, though evident witness, against the deep ignorance of Catholic Faith, Christian Charity, human justice, or want of common sense, to which are exposed the interested enemies of real Christianity.

1317. We are told, that had it not been for the *wrong* advice of a *Right Reverend* Spiritual Lord, his excellent Majesty George the III^d. so humane, so upright, and so conscientious, that his own Protestant subjects have often mistaken him for a Catholic, would have long ago vindicated the English nation of the reproach of injustice against his most faithful subjects, their Catholic brethren.

1318. But he was told that his Coronation Oath forbade him doing them justice. — Is it best to keep, or not to keep, an unjust promise? Was the head of the upright John Baptist to be taken off, because Herod had solemnly promised to comply with the wishes of a wicked woman?

1319. Again, for there is no end to the contradictions of the opposers to divine truth: when the reformers supposed that the Pope, for instance, had changed the Catholic Faith, they gravely accused him of having changed the nature of common light, or oxygenous gas. (894.)

1320. For the same reason, when they pretend that *scripture alone* is the sole rule of faith, they assert that *azotic gas* is the sole spirit of life. Is there any wonder, then, if they sit in darkness, and in the shadow of death? Ps. cvii. 10. (716.)

1321. In fine, when any of the deserters of the perpetual, universal, visible, and orthodox Christian, in a word, Ca-

tholic Church of Jesus-Christ, proclaim themselves safe enough out of it, and call uncharitable the conviction of their danger, do they differ from a pretended reformer of, or protestant against, physiology, who would teach that the blood can circulate any where but in the ways of circulation, and that it is uncharitable to believe the contrary ?

19th OBJECTION.

1322. The gift of prophecy, promised to the divinely established religion, is neither represented in the human body, nor existing in the Roman Catholic Religion. We must, therefore, look out of the Roman Catholic Religion, and of the human body, for either the reality or adequate representation of Religious Economy.

1323. *Answer.* The gift of prophecy implies either the elucidation of scripture, or the prediction of future events relative to the divine religion. And both are existing in the Roman Catholic Religion, and represented in the human body.

1324. For *the definition of faith* is not only a morally and divinely secured charge of Peter's and the Apostolical Succession, ever subsisting in the Roman Catholic Church ; but their *perpetual, universal, and entire*, in a word, Catholic doctrine of the apostles, is most satisfactorily represented by the perpetual and universal homogeneity of the oxygenous gas, ever every where uniformly transmitted from the atmosphere to the *blood* by the heart and arteries.

1325. *From the atmosphere*, which we have demonstrated to represent the inspiration, (710—716.)—*to the blood*, which we have demonstrated to represent the flock, (850—868.)—and *by the heart and arteries*, which we have demonstrated to represent the Apostolic Chair, and all the bishoprics of its communion. (963.)

1326. Likewise the prediction of *future events* relative to genuine Christianity, not only implies an enlightening of the Holy-Ghost, represented by the light of the oxygenous gas, which enlightens every globule of the arterial blood ; but the members of the Mother-Church thus represented ever were the organs of such predictions, from St. John's Revelation, in the first century of the Roman Catholic Church, to the revelation of a most humble nun at Rhedon, in Brittany, at the latter end of the eighteenth century of the same Church.

1327. I take my divine Judge as a witness, that I, and many others still in England, had the paper, of which I am now to translate a true copy, several years before the events, which I shall compare with the revelation itself, made it a real prophecy.

1328. "Revelations by which a young nun of Rhedon was favoured. They are related by the rector, her extraordinary confessor, who read them all in the writing of the nun herself, and according to their dates. But her interesting letters he did not bring from France: he, therefore, can do no more than to relate from memory what he has not forgotten of them.

1329. "That nun had been cured by a miracle, the relation of which, juridically made by the rector of Rhedon, had been sent by the Bishop of Vannes to the Sovereign Pontiff.

1330. "All these revelations happened in twelve successive times, during the prayer, in the presence of forty nuns assembled in their choir together for that pious exercise.

1331. "She was raised to four or five feet from the ground, with her arms open, and quite in extasy, for half an hour each time, and was constantly replaced where she first kneeled, when the prayer of the community was over.

1332. "The Abbé Coettenson, superior of that convent, ordered that she should be retained on the ground, by the two nuns kneeling by her sides as soon as any motion should appear, and that the prioress should forbid her from moving from her place.

1333. "His order was complied with, but to no purpose."

PROPHECY.

COMMENT.

I.

<p>1334. "Our Lord appeared to her under a human form, with a threatening appearance, informing her that France was on the eve of being severely punished."</p>	<p>1335. This was revealed to her in April and May 1789, very near the time of the French revolution: the most severe punishment that could be inflicted.</p>
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II.

1336. "She saw a great tree, (964.) of which many branches were separated and fell to its feet. Others did not fall lower than half the height of the tree, and returned to their old place."
1337. Bull of Pius VII. in 1801, suppressing the Bishoprics of France, and re-establishing half of them in their former seat; so that some fell, some fell not entirely to the foot of the Apostolic Chair. (1035.)

III.

1338. "Numbers of men in arms succeeded each other in her presence, and were furious."
1339. The succession and fury of the *national guards* was beyond credibility.

IV.

1340. "She saw men killing each other, and their blood running every where."
1341. What part of the contingent was not contaminated by human blood?

V.

1342. "Towns and villages were burnt in her presence."
1343. Conflagration of many towns and villages.

VI.

1344. "She saw numberless churches destroyed, the sacred vessels robbed, and taken from the tabernacles, the hosts profaned. She was heard exclaiming: "Oh God! all is lost, then: "religion shall be banished from France." She then cried bitterly.—This is the answer made to her, and heard by none but herself:
1345. Plundering, sacrilege, demolition of numberless churches, too much striking signs of the indifference for, and hatred against, religion, abolished by the schismatical constitution of the clergy in 1791, tolerated again five years after by the directory, and, in fine, restored five years after by the aforesaid Concordatum,

“ No, my daughter, all is
 “ not lost; after 5 and 5
 “ more every thing shall be
 “ restored, near a day con-
 “ secrated to the Blessed
 “ Virgin Mary; and the
 “ Frenchmen shall acknow-
 “ ledge that they owe their
 “ re-establishment to the
 “ pressing prayers of their
 “ patroness*.”

signed at Paris by both the
 agents of the Apostolic
 Chair and of the French
 Government, 15 July, and by
 his Holiness at Rome 15 Au-
 gust, 1801, a day conse-
 crated by Louis XIII. for
 the anniversary of the put-
 ting France under the spe-
 cial patronage of the Mo-
 ther of God*.

VII.

1346. “ She heard a most
 magnificent concert, where
 the Te Deum was sung, and
 saw a number of people re-
 turning to the Churches.”

1347. Restoration of the Ca-
 tholic religion celebrated on
 Easter-day, 1802, at Paris,
 by a Te Deum: the con-
 course to the churches im-
 mense ever since.

VIII.

1348. “ She saw the king *en-
 throned*, and a number of
 personages assisting at the
 ceremony.”

1349. The head of the go-
 vernment from the throne
 of Louis XVI. received the
 allegiances of 13 prelates in
 the presence of all the am-
 bassadors.

IX.

1350. “ She was told that the
 constitution should be burnt
 in a public place, as was
 before, the constitution of
 the Jesuits.” (1084, 1085.)

1351. The day before (1347.)
 the remainder of the con-
 stitution, viz. the list of
 emigrants, was publicly
 burnt at the Tuilleries, as
 was the constitution of the
 Jesuits on the Place de
 Greve. See a Correspon-
 dent's Letter, Morning He-
 rald, 26 April, 1802.

* Besides the usual solemnity of that day in honour to the Queen of Hea-
 ven, now a Te Deum, and a procession, as that instituted in the reign of
 Louis XIII. express all over France their gratitude for the restoration of the
 Roman Catholic religion, which has existed in France for near 16 centuries. On

X.

1352. "France was represented to her like a vast wilderness, where she scarcely saw any body."
1353. France almost depopulated by 1,500,000 soldiers at the frontiers, 50,000 families emigrated, many more in prison and guillotined.

XI.

1354. "It was revealed to her that the conquests of the *national troops* would astonish Europe, and that at the moment every thing would appear lost, the use of a small means, very little depended upon, would succeed. She insinuated to the rector, that an army in the rear would turn and decide every thing: "*une armée à la suite tourneroit et décideroit de tout**." She added, that notwithstanding the knowledge she gave him, he would be deceived, and that the counter revolution should not be long to come."
1355. The incredible conquests of the national armies want no comment. Yet all seemed lost at Marengo, when a small army in the rear, only about 6000 strong, attempted, without any probability of success, to turn the Austrians, and succeeded. Then was fixed the re-establishment of a monarchical government in France, and of the Catholic religion. The fact is, that the rector went back to France, expecting a counter-revolution, and understanding by it the entire restoration of the *former order of things*.

XII.

1356. "She saw Frenchmen mutually giving to each
1357. The day (says a correspondent of the Morning

the same day a commemoration of St. Napoleon, patron of the political contractor of the Concordatum, is added to the usual solemnity. Astonishing coincidence! the anniversary of the return of religion into France, is the anniversary of the entrance of Pius VII. into the Church by baptism, and of Napoleon into the world by his birth!

* *Armée à suite tourneroit* is equivocal; meaning either an army in the rear turning another, or an army turning, or changing its party afterwards. The equivocation of this part of the prophecy authorizes such as do not find the former explanation satisfactory, to wait for some further military event, of which policy might avail itself, to try a small means in its way of thinking, but very likely the only one which, in the present circumstances, might realise, without any of the most dreadful and otherwise unavoidable disasters, the political and religious peace announced by the prophet Micah for the time the vice-roy of Christendom shall go out of Rome, (910.) as we shall soon see in the next Appendix.

other proofs of friendship, and melting in joy without example since the beginning of the world."

Herald, 26 April, 1802) seemed in fact, what it was emphatically termed from the pulpit by the Archbishop de Boisgelin:

1358. "The day which reconciled France with Europe, and France with herself."

1359. This memorable event, unparalleled in the history of Christian defections, and astonishing in the very proportion of the impiety of many of the leading men in France, is still less incomprehensible than the manner in which it took place. This is *verbatim* what I myself collected from the very mouth of a member of the Legislative Body in 1802.

1360. "When," said he, "was proposed to our deliberation this very motion: SHALL THE POPE BE CONSULTED RESPECTING RELIGIOUS AFFAIRS IN FRANCE?"

1361. "This motion," said he, "could not have been received more indignantly in hell itself. I think any one of my fellow legislative members was still more averse to the measure than myself: yet, I am ashamed to own it, I left nothing untried to prevent its passing.

1362. "—— Can I believe my own ears and eyes? Except two or three of us, all unanimously; nay myself, I do not know how, against our own will and inclination, gave our support to the motion.

1363. "Yet I rejoice at it. Nothing else could have settled France; and I may assure you, that for so doing, we never were forced nor inclined by any insinuations from the head of the government.

1364. "To me," added he, "this is a miracle, a moral miracle, if you please, but much more convincing than any of the physical miracles in favour of the divinity of the ancient religion.

1365. "I must, then, and most sincerely will I, return to it."

1366. This restoration having been expressed in an allegorical print, with Latin inscriptions*, the intelligent reader will excuse us for submitting it to his gratitude, if he be a Catholic, or to his attention if otherwise, after promising an explanation of this rather complicated subject.

* The enlightened part of the reformation in England know so well the superiority of the Latin language, for any thing grand and solemn, that to

An Explanation of an Engraving relative to the Beginning of the 19th Century of the Church: and a Translation of the Latin Inscription and Quotations belonging to that Subject.

1367. In the present time, as well as in all others, it is upon *Jesus Christ himself*, the CORNER-STONE (represented in the next plate A + Ω), that the Christian Church, and consequently its *visible foundation*, or ROCK (represented εεε), viz: the Supreme Pontiff; must be grounded.

This is what is designated in this print, in which are seen

TWO PILLARS.

1368. On the chapter of the first we read: "YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY." Joel ii. 28. —On its shaft: "See the prophetic enumeration of one hundred and eleven symbolical names of as many Popes, from the year 1143, under the title St. Malachy (Catholic Archbishop of Armagh, in Ireland) in the French Bibliographical Dictionary of Moreri, edition of 1716."

1369. "In the months of April and May, 1789, a nun of Rhedon, in Brittany, prophesied the approaching abolition of religion in France, and its subsequent restoration through the *intercession of the B. V. Mary (as the French will hereafter acknowledge) and near the time of one of the festivals in her honour, at the expiration of five and five; that is to say, ten years; and the schismatical constitution directed against the clergy was published anno 1791.*" On the base is written: "BLESSED BE THE LORD, WHO ALONE DOES WONDERFUL THINGS." Psal. lxxi. 18.

celebrate the funeral pomp of the victory and death of Admiral Nelson, they had all the mottos in Latin. Nay, in any public dinner in that anti-Roman country, the *non nobis Domine*, sung when the table-cloth is removed, is by far the most interesting part of the meeting. Yet they are determined to find fault with the teaching Mother-Church, for seeing less inconvenience in continuing, than in discontinuing, the use of her liturgy in her old, dead, and consequently unchangeable, language. To have a pretext, for want of a motive, they suppose, though they know better, that all instructions and preaching is made in Latin in every Catholic country, and not in the respective language of each province of the Universal Church. (1241.)

1370. On the chapter of the second pillar we read :
 " I AM THE MOTHER OF KNOWLEDGE AND OF HOLY
 " HOPE." Eccles. xxiv. 24.—On its shaft: " In the year
 " 1796-7, at Rome, and several other places, the eyes of
 " more than twenty-five images of the B. V. Mary were seen
 " (for six months) by a great number of witnesses, who
 " have attested the fact upon oath, to be repeatedly di-
 " rected towards the by-standers and towards heaven, so
 " as apparently to indicate a special *intercession**.

1371. " In the years 1799 and 1800, the French, glo-
 " rying in the idea of having destroyed the Papacy, were
 " suddenly driven from Italy by the Russian schismatics,
 " who appear to have been providentially led thither for the
 " purpose of facilitating the election of Pius the VIIth. for
 " as soon as it was performed, they were in their turn driven
 " back.

1372. " A treaty, or Concordatum, was settled at
 " Paris, and its execution was signed at Rome in 1801, on
 " the day of the Assumption, for the completion, it should
 " seem, of the Rhedonic prophecy." (1369.)—And on the
 base is read: " THOU ALONE HAST DESTROYED ALL HE
 " RESIES THROUGHOUT THE UNIVERSE." (Office of the
 B. V. Mary.) Hence

* Voltaire had said that he would believe a miracle, provided it were at-
 tested by the commissaries of the French Academy, in his time filled up al-
 most entirely by incredulous philosophers. According to his promise, he
 himself could not now refuse credit to the miraculous motion perceived for
 six months in twenty-five effigies of the Blessed Virgin Mary. For when the
 news of the miracle was spread about, the French commissaries went imme-
 diately to a church where a miraculous picture was, and said they would
 expose priestcraft. They ordered accordingly the picture down, touched
 with their own hands the canvas before and behind, measured with their
 compasses the different size of the eyes of the picture in their motions : and
 could not help proclaiming the reality of the miracle, in proof whereof one
 of the commissaries left his ring in the church. It seems that some worldly
 men, who always suppose that every thing on earth, or even in heaven, is
 done only for their own political views, over-rated at the same time and
 aped the miracle : but their imposture was detected, and the authors pu-
 nished by the same authority, viz. Pius VI. who instituted a solemn feast in
 honour of the Mother of God, and in remembrance of this new demonstration
 of her continual intercession for sinners, to be a perpetual memorial of the mi-
 racle. See Relation of the Miraculous Events, &c. with the plates of the 25
 miraculous effigies, at Keating, Brown, and Co.'s, No. 38, Duke-street,
 Grosvenor-square, London ; and if, after reading it, you still doubt of their
 reality, doubt also whether a circle ever existed at Rome.

A MIRACULOUS IMAGE OF THE HEAVENLY QUEEN,
supported by angels, and surrounded by these words: *She
deigned on us a pitying eye to cast*, (Office of the B. V. M.) is
placed over *

A RAPACIOUS EAGLE,

the emblem of Pius the VIIth. according to St. Malachy.
(1368.)—It grasps a crown of thorns, the symbol of pati-
ence; with branches of palms, symbols of success and
union.

1373. By the expansion of its wings, it seems to open
the bull: *Ecclesia Christi* (so called from the words with
which it begins) and displays these passages: “*Ready to
“ give up our life in the behalf of our beloved children, the
“ French people, could such a sacrifice contribute to their salva-
“ tion . . . determined for the GOOD OF UNITY, to make
“ every sacrifice that religion can justify.*” (1218.) Under
which is the following

INSCRIPTION.

1374. “ To the most holy Father Pius VIIth. the 250th
“ Vicegerent on earth of the celestial King, *running by pati-
“ ence to the fight* (against the schism) that is set before him;
“ designated full six centuries before the miraculous restora-
“ tion of St. Peter's See at Rome, by the name of the RAPA-
“ CIOUS EAGLE; an appellation well deserved, for having,
“ as he hoped, under the favour of the Mother of God,
“ (1372.) SNATCHED, with the FULNESS of the Apostolic
“ power, (1017. 1035. 1337.) one of the noblest provinces of
“ the Catholic world, the *Gallican Church*, from the gates
“ of hell, then confident of prevailing against it.” (1359.)

1375. This inscription is placed in front of

THE ROCK OF THE CHURCH, (see)

proof even against the infernal attempts, represented by the

* This part of the plate has been altered; so that in the latter proofs the
Heavenly Queen is over the right pillar, and corresponds with the effigy of
the Rhedonic Prophetess on the left pillar. In the center of the new
plate, over the head of the emblematic eagle which represents Pius VII. the
250th, and not 252d Pope of the Mother-Church, is the triangular emblem of
the Blessed Trinity, with these mottos: “ETERNAL TRUTH,” “ONE
LORD,” “ONE FAITH,” “ONE BAPTISM.” In the rest, both the old and
the new proofs are alike.

lightning broken against the *rock of the Church*, which "*fell not, for it is founded upon a ROCK.*" Matt. vii. 25.

1376. On the left margin of the *rock* are engraved these words: "*Thou art Peter, (signifying a rock, John i. 42.) and upon this rock I will build MY CHURCH;*" the following words: "*and the gates of hell shall not prevail against it,*" Matt. xvi. 18. are contained in a scroll, which is supported by the wings and head of the emblematical eagle, PIUS the VIIIth. under the most difficult circumstances of the Church. On the right margin are these words: "*the Church of the living God, the pillar and ground of the truth;*" 1 Tim. iii. 15. and these, below on the angular margin: "*one, holy, Catholic, and Apostolical Church.*"

1377. The two lateral faces of this permanent *rock*, which is the uninterrupted succession of Christ's Vicar on earth, indicate the Pontificates previous and posterior to the present, by the names of "*St. PETER, who died at Rome anno. 67,*" and of PIUS the VIth. surnamed "*the APOSTOLICAL PILGRIM, who died in exile, 1799,*" on one side; and by the names of the successors to PIUS the VIIIth. designated by the appellation of "*THE DOG AND THE SNAKE,*" and of the last Pope, according to St. Malachy; "*ROMAN PETER in the end of the world,*" on the other side.

1378. Between those names appear the Pope's insignia; a tiara, the keys and the triple cross, on an enlightened hemisphere, over and under his *singular* prerogatives: "*Confirm thy brethren, Luke xxii. 32. ... to thee the keys, Matt. xvi. 19. ... feed my sheep, John xxi. 17. ... one fold, one shepherd, John x. 16.*"

1379. Thus, by divine right, the Mother-Church remains the *PILLAR of the truth: Christ's Vicar the ROCK of that Church*, and consequently *the GROUND of the truth*;

" THE CHIEF CORNER-STONE, (A + Ω)

" *Being Jesus Christ himself,*" Eph. ii. 20. who said: "*I am Alpha and Omega, the beginning and the end.*" Apoc. i. 8. xxi. 6.

1380. His (Christ's) initials, J. H. S. written in black letters, to express his invisibility, are surmounted by a cross, upon which principally the whole of Christendom is supported.

1381. In the center shines God's all-seeing eye, intended to shew that Jesus-Christ knew *whatsoever* should be decreed in all succeeding ages, by his *Vice-gerent*, when he ratified

his spiritual administration by these infallible words: "*Whatsoever thou shalt bind upon earth, shall be bound also in heaven; whatsoever thou shalt loose upon earth, shall be loosed also in heaven.*" Matt. xvi. 19. They are so arranged, that either part may be read first, in order to indicate that the infallible prescience of God supposes, but does not necessitate his Vicar's choice.

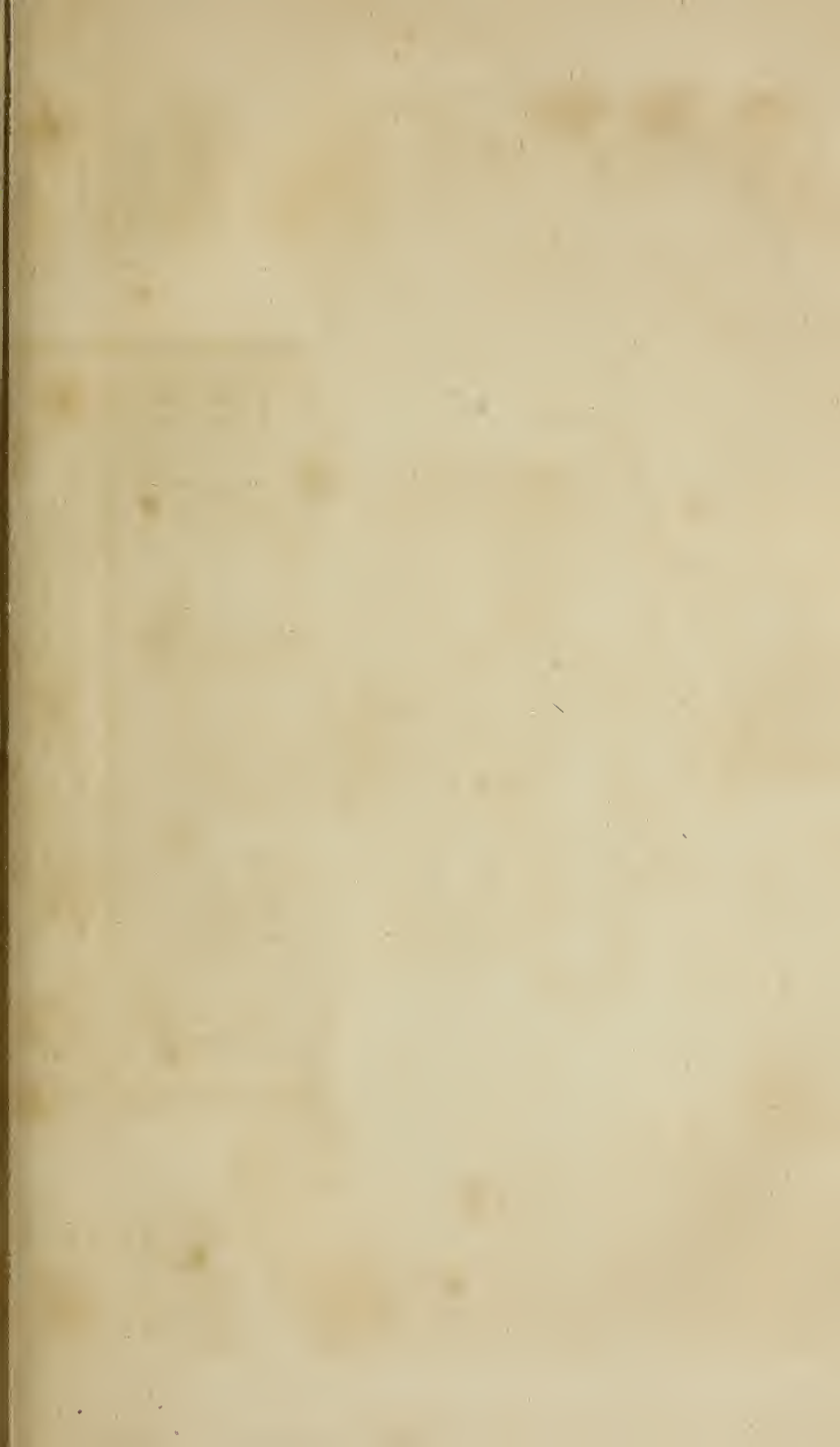
1382. The two lateral corners of this mystical CORNER-STONE have this verse: "*Simon, Satan has desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.*" Luke xxii. 31, 32.

1383. The perpetuity attached to these promises, receives additional strength from the following text, inscribed on the base of the CORNER-STONE: "*Heaven and earth shall pass away, but my word shall not pass away.*" Matt. xxiv. 35. (1379.)

CONCLUSION.

1384. "SINCE, THEREFORE, IT IS ON PETER THAT OUR LORD, ONCE AND FOR EVER, BUILT HIS ONLY CHURCH (THE MOTHER-CHURCH), WHICH THE APOSTLE CALLS THE PILLAR OF THE TRUTH, WHOSOEVER SEPARATES FROM PETER, OR PETER'S SUCCESSOR, MUST NECESSARILY BE A DISSENTER FROM THE TRUTH."——

1385. And in fact, during 250 pontificates, from Peter to Pius VII. all and every dissenter from the plenipotentary Vicar of Christ, dissented likewise from the Church divinely built, proof against hell, on Peter's FAITH, ministry, and SUCCESSION. (42—47.)

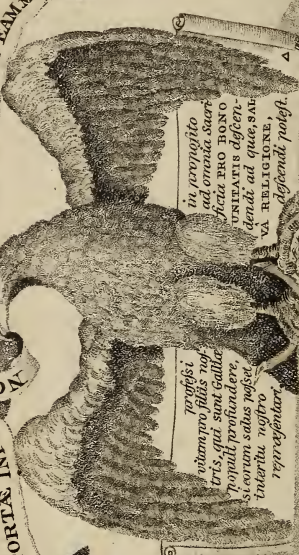


PETRA (SSS) ECCLESIAE INNITITUR

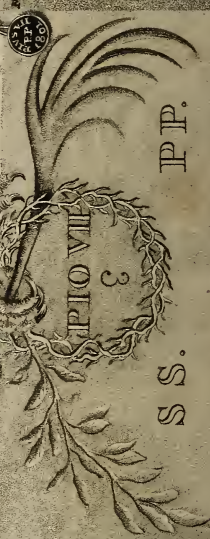
ANGULARI LAPIDE, (A[†]Q) CHRISTO.



ET PORTA INFERI
NON PREVALEBUNT
ADVERSUS EAM Mal. 16. 13



profissi
viam pro pulis no-
tris, qui san-
cti sunt, et
sunt in sub-
teritio nostro
representant



PIO VII

TPP.

SS.

TERRENO REGIS GLORIAE CCLII. VICARIO,
per patientiam ad propositum sibi cum
Schismate certamen currente;
inoccupato

PEREGRINUS APOSTOLICUS
obit Exul anno 1799.

PROPHETABUNT FILII
VESTRI ET FILIAE
VESTRAE Joel 2. 28.
vide propheti-
cam enumerat
omnem C^o homi-
nam Symbolico
cum cuiusque
pape ab anno

ECCLESIA DEI VIVI COLUM

CANIS ET COLUBER
Pont. Max. CCLIII.

EGO MATER AGNI-
TIDNI S ET SANCTE
SPEL. ECCCL. 2. 4. 2. 4.
1796-7 Romae et
alibi in 25 imagi-
nibus EX Max. et
ejus oculi animi
ti et ab innumera
re filibus lactum

1791.
 BENEDICTUS DOMINUS
 MIRABILIS SOLUS
 PL. 1718.
 ad angelicam lapide,
 Christus Jesus.

TU ES PETRUS & SUPER HANC PETRUM
 PETRUS APOSTOLUS
 oblit. Romae anno 67.

divinitus Roma. Beati Petri cathedram
 AQUILAE RAPACI
 OBTERETAM PLENTUDINE
 potestatis Apostolicae,
 FAVENTE, ut speraverat, DEI-PARÁ,
 nobiliorum christianis orbis provinciam
 ECCLESIAM vniuersum GALLICAM
 inferi de portis
 aduersus eam praevalere confisis.

& FIRMAMENTUM VERITATIS I. Tim. 3. 15.
 PETRUS ROMANUS
 in ultimá perfectione.

et euidetur ad co-
 lum elevati in
 tercessionem
 quasi demonstra-
 nt. 1799-1800
 gloriantur de a-
 bolito papam cal-
 los fugant Rus-
 si Schismatici
 ad protegendam
 tantum Pii vi
 electionem ut
 videretur adhuc
 qua facta, rumina
 fugant galli
 Russos.
 Signatur Roma
 Concordati ex-
 cutio die disrup-
 tionis B.V.M.
 1801.

CUNCTAS HERESSES
 SOLA INTEREMISIT
 IN UNIVERSO MUNDO
 offic. B. V. M.
 { 1811 indicatus Petrus.
 Christi Vicarius.

SUPER PETRUM ITAQUE, JUBENTE DOMINO, SEMEL ET PRO SEMPER ADI-
 FICATÁ UNICÁ CHRISTI ECCLESIA, QUAM VOCAT APOSTOLUS COLUMNAM
 VERITATIS, A VERITATE DISSIDERE NECESSE EST QUISQUIS AB EJUS
 FUNDAMENTO VISIBILI, ID EST, PETRI PERSONÁ, VEL SUCCESSORE DISSIDET.



20th OBJECTION.

1386. A most important part of the human body, the cellular membrane, covering every part, organ, and division of the whole human frame, is not so much as mentioned in the Parallel of Animal and Religious Economy; the parallel, therefore, is, without any shadow of doubt, inadequate.

1387. *Answer.* Notwithstanding the deep researches of Bordeu on the cellular membranes, had we compared that organ to any agent of Religious Economy, we should have deviated from our intended plan, not to mix conjectures with facts in our "Christian Alphabet."

1388. But should the great idea of the best physiologists be as true as it is probable; should it, I say, be ever demonstrated, that all and every solid part of the human body is only a produce of the brain, and every cover of every one of these parts a production of the pia and dura mater, we should have this new parallel to add to so many others.

1389. As every part of
the *human body*
is a produce of the
Brain, and as the
cover of every one of
these parts is an
emanation of the
tapestry of the skull, and
cover of the brain,
or the Dura and
Pia Mater :

1390. So every part of
the *mystic body*
is a produce of the
Deity; and so the
support of every one of
these parts is the
protection of the
"Tents of Kedar and
Curtains of Jerusalem,"
or the Strong and
Pious Mother.

21st OBJECTION.

1391. Is it not rather presumptuous, to look for a resemblance of the divinely instituted religion in a sinner like man?

1392. *Answer.* By no means, if man is an improveable creature of God, and if there had been a divinely intended likeness between God and man.—Now, 1st, That man be improveable, is demonstrable from the striking difference between a knowing and an ignorant man;—the unrepenting and penitent sinner;—uncatholic and catholic;—faithless and faithful;—nominal and real Christian.—2dly, That God intended a likeness between him and man is indisput-

able, from this clear and obvious quotation of the divine writ, admitted by both the Jewish and Christian monotheists of every denomination.—God said : “LET US MAKE MAN TO OUR IMAGE; AFTER OUR LIKENESS.” Gen. i. 26.—Remark, that he did not say, let us make the human soul, but man, viz : a compound of a spiritual and corporeal substance.—Now if we really find in the triple brain and its three distinct, though inseparable portions, viz : *the cerebrum, cerebellum, and medulla oblongata*, an image, as adequate as things will allow, of the divine Trinity and its three distinct, though indivisible Persons, viz : the Father, the Son, and the Holy Ghost, what presumption can there be, to find equally in any other lesser organs other less dignified parts of Religious Economy represented? And if we have really found such resemblance, how silly is it, then, to dispute about its possibility? When, therefore, in the *Introduction to the Parallel*, we hinted a *divinely intended likeness between Animal and Religious Economy*, we advanced nothing groundless, but, on the contrary, rather a scriptural truth.

22d OBJECTION.

1393. Were the three distinct portions of the triple brain the corporeal resemblance of the three distinct Persons of the divine Trinity, the inequality of the three portions of the triple brain would prove against the equality of the three Persons of the divine Trinity.

1394. *Answer.* No more than the name of the Father, the Son, and the Holy Ghost, or the designation of “the 1st, 2d, and 3d Persons;” which only shew that any sign of the Deity cannot be adequate to our limited understanding, without being inadequate to the infinite and consequently incomprehensible attributes of God. Now if every verbal sign, intended for the ear, be inadequate, why not every sign intended for the sight? And if the former do not, why should the latter, prove any thing against the equality of the Divine Persons?

23d OBJECTION.

1395. If genuine Christianity be similar to the human body; since the human body is not unlike a pig’s body, for instance, genuine Christianity, then, must be similar to the latter, which it is impious to suppose.

1396. *Answer.* As it would be a folly to deny Christ’s incarnation, let the human body be ever so like the vilest

brute's body, that very likeness cannot hinder the resemblance of Religious Economy with the human frame.—Who can be ignorant that the wisdom and almightiness of the Creator are no where more manifest than in the apparently vilest animals, as a reptile and a fly?—Now, therefore, if even the most contemptible object does demonstrate the attributes of God, why could it not represent the ways and means which he has instituted for human salvation?—If the only thing truly necessary be salvation, can its ways and means be too often represented to mankind: or mankind be too grateful for the incessantly repeated remembrance of the ways and means of his divinely intended everlasting happiness?

1397. Since the dead image of the serpent in the desert could and did represent the Redeemer himself, who will deny that any living body might still better represent whatever the Redeemer was pleased to reveal to mankind, considering that he used to teach by parables?—"I will open my mouth in a parable," Ps. lxxviii. 2.

1398. In fine, if the infinitely perfect Creator of heaven and earth be himself every where, why could not be represented every where the image of his divine institutions?

1399. Besides, though a more or less coarse resemblance of the Creator may be found in any of his creatures, yet the adequate portrait of Religious Economy only exists in the united soul and body of man, which we have proved to represent *the mysterious*, and consequently most divine part of Religious Economy. (275—279.)

24th OBJECTION.

1400. Should the Parallel of Animal and Religious Economy prove any thing, it would be the evidence of genuine Christianity, or demonstration of revealed faith.—But this is quite impossible; for such evidence or demonstration would exclude the merit of faith. Since there can be no merit in believing an evident truth; as for instance, 2 and 2 are 4.

1401. *Answer.* There can be no merit in believing that 2 and 2 are 4, because the idea of 4 implying that of 2 twice repeated, this is a self-evident, or intrinsic truth, which no one can resist.—But all the Catholic tenets being rather above, than conformable to, human comprehension, and only demonstrable from their perpetual, universal, authentic, and orthodox, in a word, Catholic Faith, or most general

and notorious belief, which implies the fact of their Apostolical Tradition and Divine Revelation, and consequently their undeniable, yet only extrinsic truth : they can, therefore, and they are too often disbelieved by any one, who, inattentive to God's written and unwritten command, (61.) do "neglect to hear the" one, holy, Catholic, and Apostolical "Church," of the living God, the pillar and ground of the truth.

1402. The faith, therefore, of Catholic tenets, is only an *extrinsic evidence* of their revelation, or a demonstration of their credibility, which far from excluding, implies the merit of obedience. (1401.) Now that faith be both an evidence of the revelation of its object, and a requisite to meritorious actions, is clear from what scripture clearly teaches of the faith, viz: "Faith is the evidence of things not seen." — "Without faith it is impossible to please God." F.

25th OBJECTION.

1403. The *Pia Mater* equally covers the 1st, 2d, and 3d portion of the triple brain, and consequently, with equal reason, might be said the *Pious Mother* of the 1st, 2d, and 3d Persons of the divine Trinity, if the cover of the brain were a true representation of the Queen of Heaven, and if the three portions of the triple brain were true representations of the three Persons of the divine Trinity : the former is ridiculous, and consequently the latter also.

1404. *Answer.* To clear this difficulty, we must only recollect——

1405. 1st, That the three distinct portions of the triple brain represent not only the three distinct Persons of the divine Trinity, but the *gate*, *door*, and *bridge* of the heavenly Jerusalem, in a word, the entire enjoyment of the Deity itself figured by Jerusalem. (639. 674. 692. 733.)

1406. 2dly, That although the immediate cover of the brain be called particularly *mater*, on account of its covering the whole brain, as a hen *tenderly* covers her chickens ;—although the Queen and ornament of everlasting happiness be indebted for all her prerogatives to her *piety* and *maternity* : the motives why we denominate the former *pia mater*, and the latter *PIOUS MOTHER*, in our 5th Parallel : yet we did, as we ought, consider both the membrane of the brain and the Mother of God under more than one point of view. (726.)

1407. Thus the tense portion of the *dura mater* against the hardest and driest of bones, the skull, represents THE TENTS OF KEDAR, or rather, the tents *against* Kedar, viz: the terror of hell, or "*an army with banners.*"—*I am black as the tent of Kedar.*—"*Terrible as an army with banners.*"

1408. Thus the lax portion of the *dura mater*, or its convolutions through all the anfractuons parts of the whole triple brain, represents the CURTAINS OF JERUSALEM, or ornament of the heavenly bliss: that is, the "*handmaid of the Lord,*" whose admirable humility answers so well to the elegant pliability of curtains.—*I am comely as the curtains of Jerusalem.*—"*Behold the handmaid of the Lord.*" Luke i. 38.

1409. But it is particularly the tent of the little brain (*tentorium cerebelli*) which represents the Mother of God the Son. Hence,

1410. As, in Animal Economy, there is no *tentorium*, properly so called, of the brain, nor of the oblongated marrow, but only of the Little Brain:

1411. So, in Religious Economy, there is no *Mother*, properly so called, of the Father, nor of the Holy-Ghost, but only of the God-man.

1412. Yet the God-man being one and the same person, true God and true man, his real Mother, as man, is necessarily his virtual Mother, as God, and is called accordingly "MOTHER OF GOD" by the ever one, holy, Catholic, and Apostolical Church of the living God, the pillar and ground of the truth. (Litany.)

1413. Now her Son, as true God, is necessarily the substantially one God, who *created, redeemed, and sanctifies* the world. Therefore,

1414. As, in Animal Economy, every mother is the mother of her whole Son; true body and true soul; and consequently of his understanding,—willing,—and remembering indivisible soul:

1415. So, in Religious Economy, the Virgin Mother is the Mother of her whole Son; true man and true God; and consequently of his creating,—redeeming, and sanctifying indivisible Deity.

1416. And this threefold, viz. a *remote*, mediate, and IMMEDIATE relation to the indivisible Trinity, is expressed by the *dura mater*, arachnoid membrane, and PIA MATER, uniformly covering each portion of the triple brain.

1417. Likewise,

As God's Almightiness,
and the words pronounced
by the handmaid of the
Lord : *be it so to me*,
changed her natural blood,
or natural flesh into
the true God-man :

So God's Almightiness,
and these words pronounced
by a minister of the
Lord : *this is my body*,
changes the natural wine,
or natural bread into
the true God man !

1418. So far the economy of man, and the economy of man alone does represent the revelation of God even in its most intricate mysteries !!!

1419. Numberless such objections might be started, in proportion as the subject is less understood ; but we have no doubt, that by a serious attention to every proof and every reference of this ever so defective work, its intelligent reader will be enabled to answer many comparatively minute difficulties : setting aside the imperfections of language, theological inaccuracies, and typographic errata, too numerous, I must own, yet not inexcusable for a publication composed in a few very interrupted moments of leisure, and corrected in the continual hurry of professional avocations.

1420. These and many other difficulties duly considered, perhaps the very imperfections of this work will shew more strikingly the perfection of a subject worthy of a much better pen. Should the intelligent reader be sometimes at a loss how to answer some of his objections, let him recollect this very well known axiom : "*Non sunt neganda clara, propter quædam obscura.*" What is clear should not be denied on account of some obscurities. (878.)

CONCLUSION.

Except the Lord build the house, they labour in vain that build it. Psal. cxxvii. 1.

1421. We must end. What we have said is sufficient to convince any reader, if he be open to conviction ; if not, nothing we could add, will.

1422. Let us only, then, supplicate “the true Light, which enlighteneth every man that cometh into the world, and who made use of *clay* to open the eyes of the man born blind, (244.) to bless our humble endeavours through the interference of HER who, as his real Mother, and our adopted Mother, through him, can neither refuse to ask, nor fail to obtain, what is necessary to our salvation.

1423. “Remember, then, O pious Virgin Mary, that it ever was unheard of among thy faithful servants, that any one in his wants, distress, or perplexity, ever implored in vain thy powerful recommendation” towards the divine Trinity, who honours thee with the titles of Daughter, Mother, and Spouse-Sister. (773.)

1424. Realise, therefore, powerful and pious Mother, the praise which thy divine husband, the Holy-Ghost, inspired for thee to the Mother-Church, saying: “Thou alone hast destroyed all heresies throughout the world.” (1372)

1425. Do, then, as Queen of Heaven, do obtain for Old England immediately what thou didst (1345.) lately for France, as her patroness. Obtain, therefore, that the spiritual kingdom of thy saving Son come again to that unfortunate island, buried in the shadow of death for near three centuries, although naturally the most religious nation under the sun *. “Shew that thou art our Mother, and that he who, for our salvation became thy only Son, is ever ready to grant our prayers through thy bountiful patronage †.”

1426. “Eternal God ‡, Creator of all things, remember
“that the souls of infidels, heretics, and sinners, have
“been created to thy own image and likeness. Behold, O
“Lord, in spite of thy own will to save all men, hell is daily
“filling with those souls for whom thy only Son has given
“the last drop of his blood, and suffered the most cruel of
“deaths. Oh! do not any longer let thy only Son be
“thus despised by infidels, heretics, and sinners; but let
“the prayer of thy holy men and of thy Church, the most

* The proportion of Deists, Atheists, and Materialists, is much smaller all over the British empire than any where else. The most stupid fellow, and his glaring contradictions, are heard with interest, if he only intitles himself with the fine name of *Gospel-man*.

† Extracted from a prayer of St. Bernard.

‡ The very prayer of St. Francis Xavier when converting as many souls in India to the one, holy, Catholic, and Apostolical Mother-Church, as the impious Luther was perverting in Europe. (1102.)

“ holy Spouse of thy Son, prevail upon thy mercy to forget
“ the infidelity, obstinacy, and malice of idolaters, heretics,
“ and sinners, and make them acknowledge, fear, and love
“ thy only Son our Lord Jesus Christ, who is our SALVA-
“ TION, LIFE, AND RESURRECTION, by whom we were re-
“ deemed, and to whom be glory through the whole eter-
“ nity. Amen.”

THE END OF THE CHRISTIAN ALPHABET.



APPENDIX.



ENGLAND REDUCED TO SEEK HER SALVATION IN A
HOPELESS WAR, OR IN A PEACE WHICH THE
WORLD CANNOT GIVE*. (975—1005.)

He that is able to receive it, let him receive it.

Matt. xix. 12.

1427. The first part of this melancholy dilemma, (which common prudence forbids, but uncommon love for humanity in general, and for England in particular, obliges us to notice,) is felt by any honest mind, which either the hardship of a late revolution, or the habit of getting rich through the miseries of the war, has not too much hardened to the misfortunes of others.

1428. Hence the disinterested Pitt was frightened by the dreadful tendency of his own system, when perceiving too late the uniform result of all his hired coalitions, ruinous both to England and her allies, and only profitable to the enemy they were directed against, and whose power and riches they have dreadfully increased, he died of a broken heart, almost prophesying the crisis of England by these lamentable words: "OH! MY COUNTRY!!!"

1429. But is the crisis of England—of England, I say, victorious, even on the Continent, according to official reports in May 1811, merely imaginary, or is it grounded on

* Genuine "Christianity, intended to make us happy in the life to come, is also in this the best remedy against . . . political evils." (Preface 3. iv.)

the endless protraction of the present hopeless war : not only because a necessary unequal conflict between two equally courageous, but most unequally numerous nations, must sooner or later end in the destruction or subjection of the weaker : but because the very joy of England is to be the forerunner of her greatest danger, according to one of the following documents, too clear to be overlooked even by the most indifferent or sceptical minds *?

1st DOCUMENT.

Extract from the Morning-Post, June the 9th, 1807.

1430. “ The following remarkable predictions of (Saint) Cesaire, Bishop of Arles, in the year 542, which the events of the French Revolution have so amply fulfilled, however curious the fact may appear, was actually recorded in the royal library at Paris, in a book entitled *LIBER MIRABILIS*, from which it was extracted about forty years since by Sir John Lawson, Baronet, of Brough-Hall, Yorkshire.”

PROPHECY.

COMMENT.

1431. “ The administrators of this kingdom (France†) shall be so blinded, that they shall leave it without defenders.”	1432. Departure from France of princes, members of her parliaments, and officers, in the year 1790, &c.
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1433. “ The hand of God shall extend itself over them and over the rich.”	1434. Misfortunes of the emigrants, and also of the rich who stopt in France.
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1435. “ All the nobles shall be deprived of their estates.”	1436. The nobility deprived of their rights and property.
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1437. “ A division shall spring up in the Church of	1438. The ancient, and a constitutional, or intruding
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* Sceptical minds, however, will say that the sense of prophecies can be made authentic and certain only by their fulfilment. Had the inhabitants of Niniveh argued so, the prophecy of their destruction, instead of becoming the instrument of their conversion, must have been only the test of their incorrigible obstinacy, and the term of their unavoidable punishment.

† France, where St. Cesaire was writing.

God*; and there shall be two husbands, the one true, the other adulterous: the legitimate shall be put to flight."

clergy; a constituted and a constitutional bishop in each diocese. Emigration of the former, viz: canonically instituted prelates, anno 1790 — 1—2.

1439. "There shall be a great carnage, and as great an effusion of blood as in the days of the Gentiles."

1440. Massacre of hundreds of the clergy in Paris, horror of the guillotine throughout the whole of France.

1441. "The Universal Church and all the world shall deplore the ruin and destruction of a most celebrated city, the capital and mistress of France."

1442. The Universal Church and all the world have deplored the ruin and destruction of Rome, as capital of Christendom, and as such, the mistress of the once most Christian France.

1443. "The altars of the temples shall be destroyed, the holy virgins outraged, shall be put to flight from their monasteries."

1444. Temples, altars destroyed, monasteries suppressed, nuns outraged, expulsion of the rest from their convents†.

1445. "The Church Pastors shall be driven from their seats, and the Church stripped of her temporal goods."

1446. Deportation of the most faithful pastors, driven from their respective places: ecclesiastical property declared national 1790.

1447. "But at length the *black eagle* and the *LION* shall appear coming from *far countries*." (1371.)

1448. Liberation of Italy by Russia and England, two distant countries, whose arms are a *black eagle* and a *LION*.

* The Church of France, which the Roman Catholic Prophet, St. Cesaire, Archbishop of Arles, calls the Church of God, was evidently a part of the Roman Catholic Church, which consequently is the divine Church. Every congregation, therefore, separated from the Roman Catholic Church, is not the divine or real Church, in a word **THE CHURCH**.

† Out of 52,000 French nuns, 54 individuals only preferred their liberty to the cloister! O corrupted world, you must now either admire or misrepresent religious celibacy!

1449. "Wo to thee, O CITY OF OPULENCE, thou shalt first rejoice, but thine end shall come*." (1428. 1448.)
1450. Which is the CITY OF OPULENCE, first rejoiced at some momentary successes; here threatened?
1451. "Wo to thee, O City of Philosophy, thou shalt be subjected."
1452. Subjection of Berlin, capital city of the philosopher Frederic.
1453. "A captive king, humbled even to confusion, shall at last recover his crown."
1454. Were Ferdinand restored to the Spanish throne as already hinted, this part would be accomplished.

1455. The far greatest part of this prophecy is too evidently fulfilled, not to make the rest almost as clear as noon-day, and this in particular:

1456. "Wo to thee, O City of Opulence; thou shalt first rejoice, (1429.) but thine end shall come:" since it is written also:

2d DOCUMENT.

Extract from the British Protestant-Reformed Bible, diligently compared and revised by his Majesty's special Command. Cambridge, 1802.

SCRIPTURE.

COMMENT.

1457. "A mighty angel took up a stone, as a great millstone, and cast it into the sea, saying: Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."
1458. A mighty messenger, it seems, of divine vengeance, as a *providential destructor*, is daily repeating: The enemy of the continent must be destroyed. *Delenda est Carthago*†.

* *The City of Opulence*, as more important than the City of Philosophy, but less than the most celebrated city, which interested the whole world, is mentioned in the order of its importance, not according to the time of its punishment, and just after the *LION*, (1447.) as to render almost impossible any misapplication, or, doubt about which opulent city is here meant.

† These words: Carthage must be destroyed, *delenda est Carthago*, were posted at every public office in France, at the breaking off of the peace of Amiens; a proof that a new war was not wished for there, or at least that the French government did, does, and will lose no opportunity of persuading

1459. "For thy merchants were the *great men of the earth*. For by thy sorceries were all nations deceived. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 21. 24.
1460. What sea-trading city, whose *merchants are a sovereign company*; formerly by priest-catching and penal laws against the communion of saints, and *since* by subsidizing, and encouraging ruinous wars, must answer for the blood of prophets, of saints, and of *all that were slain upon the earth*?*

1461. So far, according to the obvious sense of the British Bible, is the destruction of modern Babylon (1449, 1450.) to be brought, in punishment, and by the protraction of war.

1462. But what can Old England do? Is not peace utterly impossible?—Yes, it is impossible to the crooked policies of Europe, but easy enough by a Christian reconciliation to God and to men, through an unthought of mediator, providentially *sent out of Rome* to operate, to the greater satisfaction of all parties concerned, the religious, political, and domestic peace of Christendom, as a serious meditation on Micah's fourth chapter seems to point out.

1463. Remark, that as if that part of the Protestant Reformed Bible were divinely intended to open the eyes of any of the sincere and sensible Churchmen of England, that part is even more clear in their Bible, than in the Canonical or Catholic Bible itself.

3d DOCUMENT.

Micah's 4th Chapter and its most obvious Sense.

I. THE CHURCH'S GLORY.

1464. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be establish-
1465. In the last, or Christian dispensation, establishment of the Christian Mother-Church on the Capitol,

the whole Continent that the present endless war is the work of England. How politic would it be for England, then, to prove the contrary, by asking the mediation of a Christian sovereign, whose pacific, equitable, and benevolent disposition to all nations are universally acknowledged and respected? (977.)

* We are most certain that the ruin of the allies of England was by no means intended by her; but it could hardly be doubted, and has generally been effected sooner than it could be expected even by the most timorous alarmists, except *perhaps* in the last events for which England *rejoices*, now May 1811.

ed on the top of the mountains, and it shall be exalted above the hills : and people shall flow unto it.”

exalted above the hills on which Rome stands ; in order to become more visible and universal, or Catholic. Hence the name of the Roman Catholic Church. S.

1466. “ And MANY NATIONS shall come and say : Come, let us go up to the mountains of the Lord, and to the HOUSE OF THE GOD OF JACOB : and he will teach us of his ways, and we will walk in his paths. For the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

1467. Unanimity of the MANY NATIONS comprising the divinely established Christian Church, intended to teach with Christ all nations all things whatsoever he has commanded to observe all days, since the law went from Jerusalem even to the end of the world. (574—580.)

II. CHURCH'S PEACE.

1468. “ And he shall judge among many people, and rebuke strong nations *afar off*, and they shall beat their swords into plough-shares, and their spears into pruning-hooks. Nation shall not lift up a sword against nation. Neither shall they learn war any more.”

1469. Heavy judgments must fall upon many people and strong nations. *afar off* ; as Russia and England, (1447.) before the instruments of war are converted into instruments of husbandry ; before nations cease to fight one another ; before the inhuman art of destruction be forgotten.

1470. “ But they (1468.) shall sit every man under his vine and under his fig-tree ; and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it.”

1471. Not only a political, but a domestic peace, free from any fear of disturbance, is foretold by the infallible spirit of the God of immortal armies and of peace.

1472. “ For all people will walk every one in the name of his God, and we will walk in the name of the

1473. This political and domestic peace must be grounded on religious peace, the result of the unanimity

Lord our God for ever and ever*.”

of nations in the uninterrupted unity of communion.

1474. “ In that day, saith the Lord, will I assemble *her that halteth*, and I will gather her that is driven : and **HER THAT I HAVE AFFLICTED.**”

1475. Hence (1473.) for the very same time, the Protestant Church, stopt in the dead letter of scripture, and the Greek, or schismatic Church must be united to the **NOW AFFLICTED MOTHER-CHURCH.** (1474.)

1476. “ And I will make *her that halteth* a remnant, and her that was cast far off a strong nation. And the Lord shall reign over them in Mount Zion from henceforth even for ever.”

1477. After the reunion of the scattered Protestant sects and of the Greek Church to the Catholic Church, never to be dis-united again, Christ will reign over the whole from henceforth and for ever in **MOUNT ZION. A.S.** (1467.)

III. THE CHURCH'S KINGDOM.

1478. “ And thou, O Tower of the Flock, the strong hold of the daughter of Zion, unto thee shall it come, even **THE FIRST DOMINION**; the kingdom shall come to the daughter of Jerusalem.”

1479. But the defence of his faithful flock, the visible rock of Christendom, a. must obtain the **EMPIRE OF CONSCIENCES†**, the supremacy of Christ's spiritual kingdom devolves to the Mother-Church.

1480. “ Now why dost thou cry out aloud, is there **NO KING** in thee, is *thy coun-*

1481. Now that some seem to doubt whether the Roman Church has lost her **SOVE-**

* For ever and ever; that is, without intermission. The prophet could not express more forcibly than by these words; *ever and ever* : that he alludes not to a previous, but to the last conversion of the Greek and British communions to the perpetual, universal, visible, and orthodox, in a word, Catholic Church, as we are going to see. (1469.)

† The Bull of Paul V. (980.) was both intended and calculated to establish that empire of conscience in Christendom, that religious, domestic, and political peace, by preserving “ inviolable the integrity of faith, public peace, and individual justice.” So far the most cried down attempt of Christ's Vicar was conformable to the *thoughts and counsels* of him who said once for all : “ *Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven also.*” z.

sellor perished? For pangs
have taken thee as a woman
in travail."

REIGN PONTIFF, her pangs
are like those of a woman
in travail.

1482. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail. For now shalt thou go forth out of the city, and thou shalt dwell in the fields, and thou shalt go even to Babylon: (1457.) there shalt thou be delivered; there thy Lord shall redeem thee from the hands of thine enemies."

1483. But as the labour of maternity causes its consolation, so the daughter of Zion, or of Jerusalem, (1466. 1478.) now suffers the hardship of an exile from her eternal city, (1476.) dwells in the fields, and shall go even to Babylon, where, contrary to all expectation, God is to deliver her from all her enemies*.

IV. THE CHURCH'S VICTORY.

1484. "Now also many nations are gathered against thee, that say: Let her be defiled, and let our eyes look upon Zion."

1485. At this very moment nations *unstable* or *unlearned* expect to see the Mother-Church's downfall or degradation.

1486. "But they know not the thoughts of the Lord, neither understand they his counsels; for he shall gather them as the sheaves unto the floor."

1487. But they know not the thoughts of the Lord, neither understand they his ways of mercy, to deliver them from the corruption they lay exposed to †.

* How is the Mother-Church to be delivered from all her enemies? Of course, by uniting in her bosom all her reconciled enemies, (1474—1483.) It appears that this universal reconciliation must be operated through the SOVEREIGN PONTIFF, either in Paris, as HEAD of a Universal Council already in contemplation, or as a GENERAL MEDIATOR in London, which thus from a threatened Babylon, (*delenda Carthago*) (1457, 1458.) would become a spared Nineveh.—But why should not Paris be the *threatened Babylon*? Because France has been already punished, and reconciled to the DAUGHTER OF JERUSALEM, the *momentary tribulation* of which she now partakes. (1334—1347.)

† As are the sheaves left on the ground, and not collected in the granary of the farmer. The Holy Writ, after comparing the new converts to sheaves taken from the floor, will compare, in the next verse, their previous humiliation and consecutive contrition, to the threshing of corn by the bullock's feet. So far the joy of the converting Mother-Church, and the inconceivable happiness of her converts, shall follow the former's pangs, and the latter's humiliation and contrition; the remedy of sins, and means of conversion.

1488. " Arise and thresh, O daughter of Zion : for I will make thine horn iron ; and I will make thy hoofs brass, and thou shalt beat in pieces many people : and I will consecrate their gains unto the Lord, and their substance unto the Lord of the whole earth." Mic. iv. 1—13.

1489. Arise, O daughter of the Synagogue : and by the strength of thy arguments and the solidity of thy establishment in the four parts of the world, convert the most obstinate people, to consecrate whatever they have, and whatever they are, to the Sovereign Maker of the Universe.

1490. Thus the EMPIRE OF CONSCIENCE, or *first dominion*, the religious, political, and domestic peace intended by the Bull *Pastoralis Romani Pontificis Vigilantia* of Pope Paul V. " desiring nothing more," nothing less, " than by the guidance of God to preserve inviolable the integrity of faith, public peace and justice," must be now established in spite of every resistance : " for the mouth of the Lord of Hosts hath spoken it." (1470.)

1491. This is the motive of all the political disturbances which we now witness, and which cannot end otherwise than by the reunion of the Protestant and Greek schismatic sects to *the Church*, viz : the perpetual, universal, visible, and orthodox, in a word, Catholic Church. Now, therefore, the best, or rather the only friends to universal quietness and happiness, are the most zealous promoters of Catholic unity. F. G.

1492. For every nation, let it be ever so strong, or prejudiced, must be either *rebuked*, (1468) or *converted* (1486.) to the Roman Church, (1464.—1475.) whose Head Pontiff seems gone from his seat or residence, to bring back the inconsistent, or *Protestant* persuasions, and the schismatical communion, (less prejudiced against the Holy See, since its present *tribulation*,) to the ONE FOLD of Christ, under ONE SHEPHERD. (1474. 1486.)

1493. " Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, V. and there shall be one fold and one Shepherd." W.

1494. So far the RAPACIOUS EAGLE (1368. 1374.) is to bring to the saving faith, and to snatch from the shadow of death *the black Eagle* and THE LION, lately come from countries *far off*, to restore to Rome the daughter of Jerusalem and of the Synagogue, viz : the Mother-Church. (1447.)

1495. O Lion, thy strength is not to resist, but to

serve the Church of the living God, the pillar and ground of the truth, of whom it is written in the 60th chapter of Isaiah, entitled by the Protestant Reformed Church of England: "*The glory of the Church, the many blessings after a short tribulation:*" (1463.)

4th DOCUMENT.

1496. "The abundance of the sea shall be converted into THEE." G.

1497. "ALL THE FLOCKS OF KEDAR SHALL BE GATHERED TOGETHER INTO THEE." G. *

1498. "Surely the isles shall wait for me." S.

1499. "The nation and kingdom that will not serve THEE G. shall perish. Yes, those nations shall be utterly wasted." (1492.)

1500. "The glory of Libanon shall come unto THEE, G. the fir-tree, the pine-tree, and the box together†, to beautify the place of my sanctuary. A. And I will make the place of my feet glorious." (1488.)

1501. "The sons also of them that afflicted THEE (1481.) shall come bending unto THEE, and all they that despised THEE T. shall bow themselves down at the soles of thy feet: and they shall call THEE the City of the Lord, the Zion of the Holy ONE of Israel." (1486.)

1502. "Whereas thou hast been forsaken and hated, (1484.) so that no man come through THEE, I will make THEE an ETERNAL EXCELLENCY, A. G. S. a joy of many generations‡.

* All sects protesting against "the Church of the living God, the pillar and ground of the truth," are necessarily the offspring of lie, or gates of hell, which shall not prevail against the Mother-Church. a. But Kedar means hell; (735.) the uncatholic sects, therefore, must be meant here under the name of "*the flocks of Kedar,*" in opposition to the ONE FLOCK of Christ. W.E.

† The glory, or cedars of Libanon, seem to represent the Maronites, a Christian people near Libanon, reunited, in the seventeenth century, to the Catholic Church; the fir-tree represents the Russians; the pine-tree the northern Protestant people; and the box-tree the British isles; that is, the places where these different trees are indigenous.

‡ It is self-evident that the Roman, or Mother-Church, notwithstanding the desertion and hatred of all the dissenters from her, viz: *the flocks of Kedar*, is to be called even by them the HOLY ZION, or HOLY CATHOLIC CHURCH, and to be an *eternal excellency*. Nothing, therefore, could possibly be more awkward and groundless, than to attribute to *Christian Rome* what belongs to *Pagan Rome* (called Babylon formerly) as any other corrupted great city, where any religion, but the true or divine one, is welcome.—Again, it is self-evident that many of these fine promises, (1500.) such as the *permanent* (1476.) conversion of all dissenters from the saving Church, after a *short tribulation*, (1486.) have not been accomplished in any of the already elapsed five first of the seven ages of the original, perpetual, visible, and orthodox, in a word, Catholic Church. It is equally clear that they cannot be accom-

1503. "For *brass* I will bring gold, and for *iron* I will bring silver." (1488) Isa. lx. 5. 7. 9. 12—15. 17.

1504. And thou *City of Opulence*, let the *end of thy evil way*, (*of exclusion*) not of thy existence, or constitution, *come*.

1505. From a true Babel, a confusion of all religious errors, ever will come, because they are not Catholic—from a modern Babylon, or abode of all iniquities, do become a new Niniveh. — *Niniveh*, who changed the wrath of God into mercy.

1506. "Jonah arose, and went into Niniveh, and said: Yet forty days, and Niniveh shall be overthrown." (1457, 1458.)

1507. "Word came unto the King of Niniveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Niniveh by the decree of the king and nobles, saying: . . . Let man and beast be covered with sackcloth, and cry mightily unto God: Yet let them turn, every one, from his evil way, and from the violence that is in his hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

1508. "And God saw their work, that they turned from their evil way; and God repented of the evil he had said that he would do unto them: and he did it not." Jonah iii. 3. 4. 6. 7. 8. 9. 10.

1509. Thus, O modern *Babylon*, of which merchants are the great men of the earth, like another Niniveh, thou hast thy own choice, between the wrath of God and his mercy—between his mighty messenger of destruction, and HIS PLENIPOTENTIARY VICE-GERENT OF RECONCILIATION. (1458.)

1510. Oh! rather let his plenipotentiary Vicar, the doctor of nations, become the mediator of the British empire between God and men. (977.)

1511. He has reconciled France to God and France to herself. (1358.) Can he not do the same with England? Can he not reconcile her both to God and to her sister-coun-

plished in her seventh, or last age, which is to be a heavenly, not an earthly state; in a word, the heavenly Jerusalem. They must, therefore, be accomplished in her sixth age, which, according to the best interpreters of scripture, is already begun.—A German divine, who died like a saint in Germany a century ago, the most explicit commentator of John's Revelation relating to that same sixth age, shews it is begun with the Pontificate of the present Pope, and the reign of the present ruler of France, of whom he speaks more like an historian of the past, than as a predictor of future time.

try, never used as a sister, but worse than the most hated stranger, only because she persisted in being faithful to her God and to his Church, which made England Christian, civilized, and free. (83.)

1512. The Head of Christendom is the best, nay the only real mediator in religious differences. (1360—1364.)

1513. A word of Christ's Vicar will remove the only existing difficulty about the emancipation of Catholic Ireland, viz: the pretensions of his faithful children to, and the scruples, that is, the fears which their opposers entertain about, a restitution of ill-gotten, or formerly Catholic goods.

1514. He, and he alone, can say in the name of the Church: "Give us the persons," or rather the souls, "keep the goods;" as he did in France to have a religious peace, otherwise impossible. (1118. note.)

1515. He, and he alone, can perform a real union of England and Ireland; a union much more necessary to the former than to the latter, which has much less to lose by any political change than her sister, much more interested to recollect that

1516. "Every kingdom divided against itself is brought to desolation." Matt. xii. 25. (1499.)

1517. Let, therefore, both Ireland and England sisterly unite by the tie of Christianity, and for the sake of self-preservation, under the mediation of the common father of Christendom. (976, 977.)

1518. Then, and then only, every heart and hand united for the unlimited government of a prince too enlightened, too unprejudiced, too well advised, and too constitutional not to defend and befriend the Catholic part of his subjects as well as the rest; the *vulnerable part* of the British empire becomes its *strongest bulwark*, and England may hereafter rest upon a physically invincible defensive.

1519. Thus every prospect of the enemy, ever to invade any part of the British empire, happily frustrated, he has no occasion for so much coast, for such a fleet; his dominions then naturally return to their former habit of a territorial and cultivating country, and England keeps tacitly its superior marine and tried power, as a matter of course.

1520. Who knows whether France would not then be satisfied with her own *natural limits*, between the Rhine and the Alps, as she herself intended before the unfortunate system of the too early cut off Pitt encouraged French bravery at the expense of English treasure and security?

1521. Who knows whether Holland would not recover her independence, and Spain her "*king humbled to confusion*?" (1453.)

1522. At any rate, when England is no where vulnerable, and every where supported by people too much indebted to the English Constitution ever to forsake it, any accommodation with the enemy is comparatively easy and secure.

1523. And for this very accommodation, what other mediator, than the just, moderate, patient, magnanimous, and wise Pius VII. the best friend of France and of England?

1524. *Of France.* For which he shewed his readiness "to sacrifice to the good of unity whatever could be consonant with religion, and to give up his life in behalf of his beloved children the French people, if it could be useful to their salvation." (1373.)

1525. *The best friend of England,* to which he sacrificed his temporalities and liberty, rather than take any political or spiritual measure contrary to his best wishes for her welfare, and to her external and internal peace*.

1526. Behold in Pius VII. the only pacific and impartial sovereign of all Europe: thus the only mediator, whom any of the belligerent powers cannot refuse without injuring itself, by proving to the world an iniquitous, restless, and bloody disposition.

1527. Let generous England, therefore, reward his generosity, by her grateful confidence in his wisdom, goodness, piety, justice, and magnanimity.

1528. Let her publicly claim from the French government itself the mediation of the HEAD of Christendom to pacify Christendom. (1363.)

1529. Since "honesty is the best policy," the best Christian, as the most honest man, must be the best politician.

1530. No wonder, then, if the most holy Popes ever were the best politicians.

* See "*Correspondenza Autentica*," between the courts of Paris and Rome, printed at Cagliari, and reprinted at Palermo; from which it appears that the *short tribulation* (1501.) which the Pope is now enduring, is partly owing to his refusing to declare war against England, the object of which pretended war, as appears by the Pope's answer, was the groundless expectation of its being followed by disturbances in Ireland.——Who could expect to invade Ireland any more than England, had Ireland the same interest to maintain the political constitution of a free and equitable country; had it become thereby almost as heartily attached to the Mother-Country as to the Mother-Church?

1531. Who but Popes found out, in what they called THE PEACE OF GOD, a holy remedy against the hopeless barbarity, and desperate cruelty of civil wars?

1532. Who but a holy Pope, Paul V. (1490.) suggested that empire of conscience, that scale of divine justice, to which every one, nations, kings, and popes were to be submitted, for the religious, political, and domestic peace of the whole Christendom (1003—1006.) for the common happiness of the Universe?

1533. Who but a holy Pope, Innocent the III^d. invented a means so extraordinary that it is still misunderstood, and therefore misrepresented; the means of insuring at once through a religious ceremony, (83.) the crown on the head of its owner, the liberation of the nation, and the security of the land against a powerful meditated invasion?

1534. And which was the object of that, the deepest policy ever made use of? England in the reign of King John.

1535. Let, then, England claim once more the same useful papal mediation, to preserve the crown in the reigning family, and to insure to the British nation the benefit of her constitution, national integrity and independence, against any future occurrence.

1536. All this may and must be done by the Pope. For without him, no emancipation; (1513.) no emancipation, no security; no security, no liberty.

1537. *No liberty!*—because a ministry which has a motive, or only a pretext of fear, has one of infringing the rights or privileges of individuals or corporations for the real or pretended public good.

1538. Remark here, how Providence does ever punish injustice with its own doings, and generally places the remedy in the evil itself.

1539. Had England ever used Catholic Ireland as she would be used herself, the fear of Jacobinical influence would not have brought her into a ruinous and useless war.*

1540. The outcry of No Popery has brought the British empire to the brink of destruction, from which Popery alone can hereafter preserve England. (1536.)

1541. Once more. Let England soberly and wisely request publicly the mediation of Pius VII.—The mediation of the POPE must be much more acceptable to Catholic Portugal and Spain, than any expensive assistance and momen-

* *Useless*, 'because the restoration of justice was not its only aim.

tary co-operation, which England can neither withdraw with honour, nor continue long with prudence.

1542. His enlightened charity must suggest to him Christian, and consequently most equitable terms of a *just*, and consequently *lasting*, and *honourable peace*.

1543. If the enemy, ever so cunning in his two-edged dilemma, accept of his mediation and terms, Christendom is saved, and must be benefited by them.

1544. If the enemy does not accept of his mediation and terms, his refusal makes him every where unpopular, and England acquires the esteem and friendship of every man wishing for peace. Thus, in both cases, falls to the ground, the "*delenda est Carthago*." (1457. 1458.)

1545. So far the mediation, or even only the public and sincere request of the mediation of his present Holiness Pius VII. must be effectual, in conquering peace, or in making war hereafter useless to the intentions of the enemy of England.

1546. I cannot help closing the previous reflections with this last, viz: that in the present, as well as in former remarkable epochs, Providence shews herself by pointing out the instruments of her mercy or justice under appropriate names. Witness DAVID, SOLOMON, and JEROBOAM, whose names are each the abridgment of the reign of its bearer. (See De Bonald's "Théorie du pouvoir Politique et Religieux," and "Legislation primitive.")

1547. Thus likewise the famous man who, in spite of the best intentions, his loyalty and patriotism, brought Protestant England to the now *open abyss*, was PITT; so the cunning politician who foresaw, without remedying, the danger, was Fox.

1548. Likewise now the threatening *mighty messenger* of divine revenge, or *providential destructor*, is BONAPARTE NAPOLEON*, so the RAPACIOUS EAGLE, intended, it seems, to *snatch* from its ruin the threatened victim, by a PIOUS return to the CLEAR-MOUNT, or VISIBLE ZION, is PIUS CLARAMONTE. (1482.)

1549. Moreover, the PITT and the Fox of the imminent crisis; those two distinguished characters, as able, as willing to provide for the security and happiness of their beloved country, as it ever was given to any men, without the

* *Bonâ parte*, or *from good part*. *Napoleon*, the corruption of *Apollo*, from *apolluo*, to destroy.

necessary guidance of real Christianity, or divine Religion, those two memorable statesmen scarcely ever agreed, except in these two, thus the more striking and more undeniable points, viz: 1st, The critical situation of England; 2d, The necessity of doing justice to the Catholic part of these realms. Should the glory of thus averting the former by attending to the latter, be providentially reserved to the administration of the present prime minister, how wisely would he justify his fortunate name of PERCEVAL (*per se valens*) and draw upon himself the blessings of God and men!!!

1550. O Great Britain! O my country! there is no prophecy, therefore, (1549.) but only common sense, in foreseeing that your present situation, between a hopeless war, and a peace politically impossible, must soon be at an end. (1499.)

1551. Your own choice will decide your fate.—Either the emancipation, or the slavery of the whole British empire.—NO POKERY, NO LIBERTY. (1516. 1536. 1537.)



ERRATA.

Please to correct with *the pen* every underwritten error before criticising.

PAGE	UNDER	LINE	ERRORS.	CORRECTIONS.
3	vi.	7	<i>It is better to obey God than men.</i> Acts v. 25.	We ought to obey God rather than men. Acts v. 29.
5		5	Heb. ix. 1.	Heb. xi. 1.
9	E.	8	Acts xi. 47.	Acts ii. 47.
12		3	Matt. xvi. 19.	Matt. xvi. 18.
Do.	a.	4	Matt. xvi. 18.	Matt. xvi. 19.
16	46.	4	Reformation	<i>its Reformation</i>
23	*	10	Rom. xiii. 12.	Rom. xiii. 1, 2.
Do.	*	15	18th century	19th century.
29	91.	1	Jew, Christian,	Jews, Christians,
Do.	91.	2	Mahometan	Mahometans
39	166.	5	scriptural	canonical
56	285.	8	et Jurieux	et Arnaud
62	z.	1	of the vine	of the fruit of the vine
82	430.	7	Bacons	Thomas Mores
84	451.	9	the angels	its angels
85	*	6	mistranslated	altered the canonical text
86	470.	3	life and facts	undoubted life and facts
91	506.	1	sins	faults
92	514.	6	Because	That
96	543.	2	2 Mac. xii. 48.	2 Mac. xii. 46.
98	565.	1	Who	Whose
105		8	shall be useful	will be useful
Do.		15	shall see	may see
106		27	shall not	might not
108	589.	3	the habitual standard of	its habitual standard in
112	614.	3	eminences	description
Do.	615.	3	attributions	attribution
116	649.	3	pituitary glands	pituitary gland
117	653.	3	<i>quadragesima</i>	<i>quadragesima (every time)</i>
119	665.	9	AMRAT	AMRAM
120	668.	9	anno 1710	anno 1810
121	674.	2	1 John x. 3.	John x. 9.
124	705.	1	1 Cor. i. 19.	1 Cor. vi. 19.
127	Note	4	the next day	the next time
127	728.	4	Salomon	Solomon (<i>often</i>)
128	736.	2	covering of the skull, and the	cover of the triple brain, and the
129	740.	3	tent of the little brain (736.)	covering of the skull. (733.)
Do.	746.	4	(733.)	(736.)
130	753.	5	little brain	brain
Do.	754.	3	Mother of the God-man	Mother of the Lord
131	761.	3	Do. vii. 4.	Sol. Song iv. 9.
136	*	1	into—into	to—to
137		1	becoming again	united again to
Do.	817.	3	is due	is to be ascribed
138	825.	3	1 Tim. vi. 1.	1 Tim. iv. 1.
142		3	Isa. i. 8.	Isa. i. 18.
143	868.	3	(716.)	(708—714.) (<i>often</i>)
Do.	*	1	as agent	as the agent
144	874.	10	(655.)	(665.)
Do.	876.	2	of LIGHT	of colour, or LIGHT
149	925.	2	<i>pairs ... say</i>	<i>peers ... they say</i>

ERRATA.

PAGE	UNDER	LINE	ERRORS.	CORRECTIONS.
150	936-7.	1	into	in
152	947.	2	few	a few
154	959.	1	That	no wonder that
161	997.	7	remembered	reminded
162		7	its head	its Head
Do.	1006.	3	(874—900.)	(874. 900.)
164	1017.	6	the Christians	Christians
165	1018.	3	should	would
Do.	Do.	13	but only <i>defined</i>	which could only define
168	1044.	4	the inspiration	inspiration (<i>every time</i>)
169	1052.	2	the orders	Ordination
176	1100.	1	abetting	abiding
Do.	1103.	1 & 4	circulation	the circulation (<i>often</i>)
Do.	1104.	4	ministry	the ministry (<i>every time</i>)
179	1126.	10	systic bile	cystic bile's use
182	1156.	7	inordained	unordained
183	7th.	1	SYSTIC BILE	CYSTIC BILE'S USE
Do.	1172.	1	Systic bile is a bitter and consequently comforting compound	Cystic bile is a bitter, but a most comforting compound
Do.	1173.	1	The intent of extreme-unction is to comfort the sick	Extreme-Uncion is a sorrowful, yet most consoling remedy
185		1	Systic bile	Cystic bile's use
Do.	*	9	(506.)	(536.)
192	1234.	5	John viii. 58.	John viii. 56—58.
195	1243.	8 & 19	Eucharist	the Eucharist (<i>often</i>)
198	1260.	3	Deity	the Deity (<i>every time</i>)
Do.	1263.	2	represents	represents
199	1266.	10	to the Pope the right	the Pope's right
Do.	Do.	12	to the farmer the right	the farmer's right
201	1277.	1	I appoint you	I appoint unto you
206	1313.	2	real conversion	real consecration
Do.	1314.	3	martyrized	martyred
Do.	*	10	Mary never signed as many as a hundred warrants of death, all for rebellion, and not for difference of religion	Mary never signed more than 273 warrants of death, mostly for rebellion, none in support of private opinions or female supremacy†.
207	1317.	6	of the reproach	from the reproach
209	1330.	2	during the prayer	during prayer
212	*	19	(910.)	(916.)
215	*	22	a circle	a circus
216	1373	7	(1218.)	the note of (1118.)
237	1505	2	will come	welcome

† Elizabeth executed more than double that number. Her good friends say, "for treason, not for religion."—"For treason, not for religion," indeed! when her own law made it "high treason for a priest to be in England, whether he exercised his functions or not." (1459.) See "Speed's History," who is deemed a true author: also the top of the last page of the Second Part of this Work.—Yet Mary was not faultless.

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